

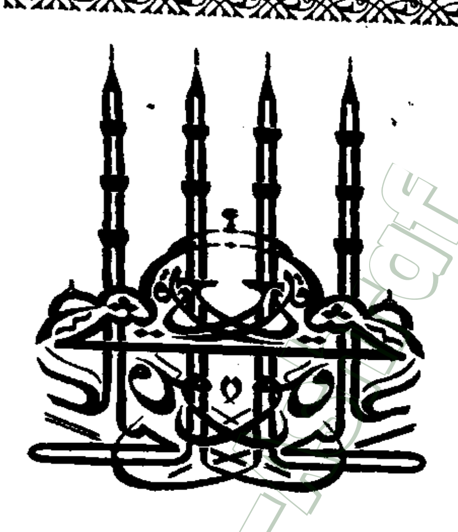
Maine Jinnaat Aur Insaan Ko Sirf Meri Ibaadat Ke Liye Paida Kiya Hai. (Bayanul Qur'an)

Maqsade Zindagi

Allah Ke Raaste Mein Nikalne Walon Ke Liye Behtareen Kitaab

Murattib
Hafiz Saeed Ahmed

nashir
مكتبة المدينه
Maktabatul Madinah
Unai, Dist. Navsari - 396590 Gujarat (INDIA)
Mobile: 94285 42464



mushfeeq-o-murabbi vaaleede marhoom ke naam

Jeenki Koshishon Aur Dua'aon Ke Natije May Is Keetab Ko Tartib Dene Par Kadeer Huva, Allah Jalle Shanahu Unki Magferat Farmaye Aur Shaayane Shaan Apni Rahmat May Jagah Ata Farmaye. Aamin.



fehreeshte majamin

beesmeehi ta'ala

nahmaduhoo vanusalle ala rasuleeheel karim amma bad

arze muratteeb

tamam ta'arife us allah rabbul izzat ke leeye jo tamam aalam ka rab hai, aur ham sab ka khaleeq aur maleek hai, hazrate insan par sab se bada aehsan allah ne ye farmaya ke unki heedayat ke vaste her dor may nbeeyon ko mabuoos farmaya, aur ham ummate mohammadya ala sahebaha alf alf salat par azim aehsan ye farmaya ke hamay aese nabi ki ummat may peda farmaya jeeski ummat may payda hone ka leeye baz nabeeyo ne bhi tamannaye ki thi.

lakho durood aakae do jahan imamul ambiya fakhre rusul khatamun nabeeyyin hazrat muhammed ﷺ per jo tamam aalam ke leeye aur qayamat tak aane wale insano ke leeye rahmatul leel aalamin bana kar bheje gaye, apni poori hayate tayyeba eesi feekr aur eesi jaddo jehad may guzar dee ke kees tarah mera ek ek ummati jahannam se bach kar jannat mey jane wala ban jaye aur is mehnat ko karne may logo ki taraf se jo bhi halat aaye use bardasht karte rahe, halan ke allah ke mahboob the, khud farmate hai ke din ki da'avat ke seelseele may jetna muje daraya gaya aur sataya gaya, keesi nabi ko nahi daraya aur sataya gaya. (teermeezi sharif)

chunke ab koi nabi dunya may nahi aayega is leeye nabyo wala kam is ummat ko deya gya hay, aur is da'avat ki mehnat hi ke jarye din vujood mey bhi aata hai aur baqi bhi rahth hai, is leeye allah ke raste mey neekal kar us mehnat ko sikhna hoga aur makam par reh kar is mehnat ko karna hoga, take allah ke raste mey neekal kar jo iman aur a'amal banenge voh makmi mehnat se hamari jindgi may baqi bhi rahenge aur un may tarqqi bhi hoti rahegi.

eesi mehnat ko is kitab may samjane ki kosheesh ki gayi hai ke insan ka dunya men aany aane ka maqsad kya hai aur us maqsad ko kees tarah haseel keeya ja sakta hai aur kees tarah mehnat karne se ham khud aur dunya mey basne wala ek-ek insan dono jahan may kamyab ho jaye.

is leeye ye kitab ek bar padh ker ya dekh kar almari ki jinat na bana de, balke is kitab ko bar bar padhi jae, suni jaye, sunayi jaye, socha jaye aur ek-ek bat apni jeendgi may layi jaye aur dusro tak pahonchayi jaye, jeetni bat dusron tak pahonchayenge utni bat hamari jindgi mey aayegi, da'avat ka maqsad hi yehe ke jo hukam aur jo amal hamari jeendgi mey nahi hai usko ba-seefate tablig apne andar peyda karne ki kosheesh ki jaye, allah jalle shanahoo amal karneki tovfiq ata farmaye. aamin. ya rabbal aalamin.

is kitab may keesi bhi qeesam ki koi galti ho gayi ho to use sahi kar leeya jaye aur hame bhi ittela kare take tahqiq ke bad dusri bar use sahi kar leeya jaye.

allah ka be inteha fazl aur aehsan he ke usne muje ye da'-avati kheedmat saranjam dene ki tovfiq ata farmayi,dua'a hai ke allah jalle shanahoo kabool farmaye aur aakherat mey najat ka zarya banae aamin.

ahkar
hafeez saeed ahmad
unai. dis.navsari.
rajab 1434 heejri

kamyabi

mohtaram buzurgo dosto dunya ka har insan kamyab hona chahta hai aur allah bhi chahte hai ke mere bande kamyab ho jaye isleeye allah ne dunya may kamo besh sava lakh nabyon ko bheje take voh bandon ko kamyab hone-ka rasta batlaye, kyunke qayenat ko allah ne banaya aur bani hui chiz se kuchh banta nhi hai, is ki kamyabi aur na kami kees chiz may hai voh banane wala hi janta hai, eesi leeye allah ne har dour mey nabiyon ko bheja aur kitabe bhi di, tamaam nabeeyo ne dunya may aakar ek hi da'avat di ke ek allah ko mano aur ek hi allah ki mano kamyab ho jaoge, yani iman aur a'amale saleha ikhtyar karlo kamyab ho jaoge.

allah jalle shanhu irshad farmate hai "jo log iman laye aur a'amale saleha keeye ham unko ba lutf zindgi ataa karenge" su. nahal ruku 13. dusri jaga irshad hai "jo shakhs hamare zeekr se (hukm se) aearaz karega ham unki jindgi ko tang kar denge aur qyamat mey use andha uthaenge". su.ta ha. ruku 7.

is se pata chalta hai ke jees ki jeendgi men din hoga chahe asbab ho ya na ho allah use dunya mey bhi kamyab karenge aur aakharat ki la-mehdood zindgi mey bhi kamyab karenge, jese sahaba r.a. ko kamyab keeya, aur jeeski jindgi mey din nahi hoga allah use dunya mey bhi nakam karega aur aakherat mey bhi nakaam karenge, jase abu-jahal, abu lahab, qesar aur keesra ko nakam keeya, din kehte hai allah ke hukmo ko uski razamandi ki khateer nabi ﷺ ke tareeke ke mutabeeq poora karna.

din ki meesal pani ke shth di gayi hai, ke harek ko pyas lagegi aur sab ko pani ki jarurat padegi, isi tarah harek insan ko din ki jarurat hogi, ye nahi ke ghar mey se ek aadmi ki jindgi mey din hai to sab ka kam chal jayega. aur chahe sharbat, jyus, ya faluda pi le lekeen pyas to sade pani hi se bujhegi, isi tarah asbab kuch bhi ho lekeen kamyabi to din hi se milegi. pani jeetna saf saffaf hoga usi tarah-

uski tandurasti banegi,isi tarh jindgi mey din jitna jyadah hoga utnahi uska kam banega,isi liye kahi par din ki misal chakki ke sath di gayi hai ke chakki jees tarah har jaga aur har taraf ghumti hai isi tarah din bhi jindgi ke har shobe mey hona jaruri hai, jis tarah be dini se insan nakam hoga isi tarah adhure din se bhi nakami hogi, isliye aqaid, ibadat, akhlak, mamlat aur muasherat ke tamam shube ka poore ka poora din hamari jindgi mey lana jaruri hei,din se kamyabi yaqin ke ba-kadar milegi, din se kamyabi ka yaqin peda karne ke liye da'avat shart hai, da'avat se hamare andar yaqin peida hoga,aamal ke karne ke bad bhi kamyabi yaqin ke bakadar milegi, yaqin yane iman.

allah ki qudrat us vaqt tak hamara sath nahin deti jab tak allah ka ger hamare dilon se nikal nahin jata,aur allah ka gair us vaqt tak hamare deelo se nahi nikalta jab tak allah ka ger allah ke beger kuch nhi kar sakta us ki ham da'avat na de, iman ya aamal ki da'avat de to uski hqiqat ko samne rakhkar da'avat de, mahol dekh kar ya hamari satah dekh kar ya samne vale ki istedad dekh kar da'avat na de, balke apne yaqin ki tabdeeli ki niyyat se da'avat de, dusron ki islah ki neeyyat na ho, is tarah da'avat denge to da'avat mey voh tasir peda hogi jis se hamara apna yaqin bhi banega aur dusron ko heedayat bhi milegi.

isi da'avat ki mubarak mehnat ke bare may allah rabbul izzat ne irshad farmaya hai "tum mere raste ki jaddo jahad kero may tumhe jarur ba-jarur hidayat dunga"su.anqabut ruku 3.allah ke raste ki jaddo jehad aur da'avat ki mubarak mehnat ko allah ne behtarin tijarat kaha hei,"ae iman valo kya may tumhe aesi teejarat batau jo tumhe dardnak ajab se bachaye ? (voh teejarat ye hai) allah aur uske rasul par iman lao aur neeklo allah ke raste may apni jan aur mal le kar ye tumhare liye behtar hai agar tum samajh rakhte ho" (is ke badle allah kiya dega)tumhare gunah maf kar dunga aur jannat may dakheel karunga,(allah farma rahe hai ke) ye bahot badi kamyabi hai" su.suf ruku 10 is kamyabi

ko haseel karne ke liye bar-bar apni jan aur mal le kar allah ke raste mey nikalna hoga, kyunke allah ke bande hone ke nate allah ki bandgi ham par farz hei, 'lailah illallah'.

isee tarah hazrat muhammad ﷺ allah ke rasul hai lehaza unki mano, apni tamam khahishat ko unke hukm ke tabe karo, halal ko halal samjho chahe jeesam ke tukde-tukde ho jaye,aur haram ko haram jano chahe dal roti bhi na mile chahe kana'at par gujara kar lo,muhammadur rasulullah ka takhza hai ke jindgi rasulullah ﷺ ke tariqe may dhal jaye, muhammadi ban jaye, aqaid may, ibadat may, akhlaq may, mamlat may, in sab a'amal may logon ko hamara moashra nazar aaye, sari dunya ki izzate band hai nabi ke tarike may, jo kuch meelega us jindgi se meelega jo nabi ﷺ dekar gaye hai, aur hzrat muhammad ﷺ aakhri rasool hai is bunyad par nubuvvat wala kam hamare jimme hai, ye da'avat ka kam khatme nubuvvat ki pahchan hai,ye ummat apne nabi ﷺ ki varees hai, agar din ka kam karenge to huzr ﷺ ke ummati hone ka haq ham ada kar sakenge.

apne jan mal ko le kar allah ke raste may neeklenge aur masjid ke mahol may aur fareeshton ki sohbat may reh kar usul aur aadab ke sath is kam ko karte rahenge-karte rahenge to din hamari jindgi may aata chala jaayega, aur jab din jindgi may aayega to chen sukoon aayega,roji may khero barkat hogi, dua'-aon se kam banenge, allah valon ki dua'aon may heessa lagega, moashre may amno aman aayega aur tamam makhlooq hamse mohabbat karne lagegi

aur jab insan allah ke hukmon ke mutabiq aur nabi. ﷺ ke tariqe ke mutabiq jindgi gujarta chala jaayega to insha-allah mot ke vaqt iman ke sath is dunya se rukhsat hoga, jeeske mutalleeq allah rabbul izzat farmate hai "jisne kaha beshaq mera rab allah hai aur pheer us par jamaa raha to mot ke vaqt fareeshte utrenge aur khush-khabri denge ke dunya ke chhutne ka gam na karo aur aage ka khof na karo us jannat ki khush khabri sunate hai jeeski nabyon ke jarye khabar di gayi, dunya ki jindgi may bhi ham tumhaare-

saath the aur aakherat may bhi rahenge, un may voh sab kuchh meelega jeeska tumhara deel chahega.? su.ha mim sajda. ruku 4.

neekalne se pehle

allah ke raste may jane ke leeye jab apna nam likha de to do rakat salatul hajat padhe aur allah se dua'a kare ke ae allah muje tere rhste ke leeye qabool farma aur tamam rukavato ko door farma aur tamam masail ko aasan farma vaqtan f-vaqtan apni hesyat ke mutabiq do panch rupye sadqa karta rahe, aur jab vasuli jama karne ko kaha jaye to vasuli jama kara de, ghar may aur dosto may 'allah ke raste may ja raha hun' uski da'avat chalaye, take hamare leeye neekalna aasan hojaye,ab ghar aur karobar ki tartib banakar apni jan aur apna mal le kar allah ke raste may neekal jaye.

ghar se ravana hone se pehle paki safai ke sath gusal kare, saf kapde pehne, khushboo lagaye, do rakat namaz padhkar apni aur apne ghar valon ki aafyat ki salamati ki aur hidayat ki dua'a mange aur ye dua'a padhe"allahum-m bee-k asulu v bee-k a-hulu v bee-k asiru" uske bad sab se khushi khushi meelkar ye dua'a padhte huye ghar se neekle "beesmeellahee tavakkaltu allallahee la havla vla quvvata illaa beellaheel aleeyeel azim" (teermeezi) aur apni basti ki masjeed may jakar bhi do rakaat namaz padhkar dua'a kare aur jaha judna tey huvh ho vahan pahonchkar subke sath jud jaye.

targibi bat

mohtaram buzurgo dosto aziz sathyo, allah rabbul izzat ne hame uske raste ke leeye pasand farmaya, qabool keeya aur neekala ye allah ka bahot bada aehsan aur inam hai,is may hamara koi kamal nahi hai, hamare leeye keetno ne dua'ae ki hogi, rato ko uthkar tahajjud may roye honge,tab jakar allah ne hamay qabool keeya hai varna hamari basti may bahotse log rehte hei aur ham se bhi jiyadah mal vale aqal vale, salahyat vale aur ilm vale bhi honge,lekin un sab

may se chunkar allah ne hamay qabool keeya hai, ye allah ka bahot hi bada karam hai, ek hadis may hai "manyyure-edeellaahu beehi khayray yufaqqeeh-hu fed din" yaani "allah jees bande se bhalai ka irada farmate hai us bande ko din ki samajh ataa farmate hai. (bukhri sharif)

ye bahot hi uncha kam hai, nabyo vala kam hai, allah ne apne masoom bando ko nabi bana kar is kam ke leeye chuna, keesi bhi ummat ko allah ne ye kam nahi deeya,balke ye kam nabyo se nabyo may muntaqeel hota huva huzur ﷺ tak pahocha, aur huzur ﷺ ko allah ne poore aalam ke leeye aur qyamat tak ke leeye khatamun nabiyyin banakar bheja, ab koi nabi dunya may nahi aayenge, isliye alllah ne aap ﷺ ke sadqe may ye kaam hame yani is ummat ko diya hai.

ye itna uncha kam hai ke sahaba r.a. ne makka ki ak lakh namaz ke savab ko aur madina ki pachas hazar namaz ke sawab ko aur huzur ﷺ ki imamat may namaz padhne ko bhi chhoda aur allah ke raste may neekle, is raste ke besh-umar fazail hai lekin ye kam seerf sawab ke leeye nahi hai balke ye kam hamari jeemmedari hai, is kam se ye chaaha jata hai ke huzur ﷺ ka laya huva so fi-sad din haqiqat ke sath hamari jindgi may aajaye take allah hamse raji hojaye aue raji hokar dunya may bhi kamyab kar de aur aakherat may bhi kamyab kar de.

isliye is raste may nikal kar sabse pehle apni niyyat du-rust karna hai,kyunke aap ﷺ ne irshad farmaya "innamal a'amaalu been-niyyat" a'amal ka daromadar niyyaton par hai, isliye sabse pehle ye neeyyat kare ke may allah ko raji karne ke liye neekla hun, isliye char mahine ya chalis deen may yehi feekr karni hai ke dono jaha ki kamyabi ke leeye apne yaqino ko dunya ki tamam shklo aur asbab se allah ki taraf se aane vale a'amal vale asbab ki taraf ferna hai, ky-unke dunya walo ke fayde ke liye kayenat hai aur iman valo ke fayde ke leeye ahkhmat hai, sath-sath is bat ki bhi feekr karna hai ke aalam may basne wale ek ek insan ki jindgi

may bhi kamyabi wale a'amal kese aajaye, kyunke is mubarq mehnat se yehi chaha jata hai ke huzur ﷺ ummat ko iman aur akhlaq ki jees meyar par chhod kar gaye the us satah par poori ummat feer se kese aajaye.

to ham sub sikhne ke liye nikle hai, lehaja chnd usul hai jin par amal karenge to din jindgi may aayega,varna fayde ke bajaye nuqsan hoga, is raste may nikalkar char bato ka dhyan rakhna jaruri hai, (1) amir ki itaa'at (2) masjid ki char divari. (3) aankho ki hifazat (4) raton ki aaho jari.

(1) hamara amir jab tey ho gaya to hamare liye har bat aur har kam may amir ki itaa'at karna bahot jaroori hai, chahe samaj may aaye cahe samaj may na aaye,chahe deel mane chale na mane har hal may itaa'at karna jaruri hai, kyunke itaa'at par heedayat hai isleeye amir jo kahe voh kare jeetna kahe utna kare, jesa kahe vesa kare, kyunke amir ke upar allah ka hath hota hai, amir se allah vohi kam karayega jeesmay hamari bhalayi hai, isleeye jeesne amir ki mani usne nbiﷺki mani, aur jeesne nabiﷺki mani usne allah ki mani (ibne maja) yani amir ki narajgi se allah naraj honge aur allah ke naraj hone se heedayat nahi meel sakti, isleeye majah meetane may hai, agar shkar chai may mite nahi to log use thook denge.

is leeye amir ke tabe ham is tarah hojaye jase murda gusal dene walo ke hath may, to pheer hidayat milegi, amir mali ki tarah hota hai ke mali bag ki koi shakh tedhi pasand nahi karta,fovran use sahi kar deta hai, varna poda ugane, badhane aur felane may uska koi dakhal nahi,voh sab allah ke hath may hai isi tarah amir ke hath may heedayat nahi, hidayat to allah denge lekin hidayat meelegi amir ki itaa'at ke mutabiq, isliye har kam amir ko puchh-puchh kar kare.

(2) dusra kam ye karna hai ke jyada se jyada hamara vaqt masjid ki char divari ke andar gujre,yani jamat khane may, is leeye ke yaha par farishto ke rehne ki jaga hai, jab farishto ki sohbat may rahenge to farishto vali sifat hamare andar aayegi, yani ke manne ka aur itaa'at ka jzba.-

aur allah ko sub jagaho may sab se jeeyada pasand masjide hai, aur sab se na pasand jaga bazar hai.masjid momeen ke leeye aisi hai jese machhli ke leeye pani. is leeye begair ijazt ke bahar na neekle, agar jaroorat se ijazat lekar jaye to jaroorat poori karke jald aj jald char divari ke andar aa jaye, kyunke jo anda murghi ke paro se bahar rehta hai usmay se bachcha nahi neekalta balke sad jata hai aur seerf fekne ke kam ka reh jata hai.

ek hadis ka khulasa hai ke qyamat ke deen allah ke arsh ke saye ke seeva koi saya nahi hoga, usmay voh aadmi bhi rahega jeeska deel masjeed may atka huva hoga,isleeye jeeyada se jeeyada vaqt masjeed may gujare.

(3) tisra kam najro ki hifajt hai, isleeye agar jarurat se ya din ke keesi takaje ki vajah se masjeed ke bahar jaye to aankho ki khoob hifazat kare, ke na-mahram par na pade aur dunya ki halal chijo ko bhi ibrat ki nigah se dekhe,uski ibteda aur inteha ko soche ke meetti se bani hai aur meetti ho jaegi, bich ki shakal se dhoke may na pade,aur soche ke ye sab fani hai, aur in sab mehnato ke jarye deel may jo noor peda hota hai, aur aakherat ki jo feekr peyda hoti hai voh sab neekal jati hai,jese surakh vale bartan may koi chiz nahi thaherti, isi tarah bad-nazri ke jarye ye sab khtam ho jata hai.

(4) chotha kam raton ki aahozari, yani raton ko uth kar tahajjud ki pabandi kar ke ro-ro kar allah se khoob dua'aye mange, kyunke heedayat allah hi denge, aur deen may hamne jo mehnaten ki hai aur sikha hai use deel may allah hi utarenge aur amal karvaenge,isliya apne gujeeshta gunahon ko yad kar ke roye aur mafi mange, apne leeye, apne ghar walo ke leeye, apni basti ke liye, balke poore aalam ke liye aur qayamat tak aane vale insanon ke liye mange kyunke is raste may neekalne valo ki dua'aye bani israil ke nabyon ki dua'ao ki tarah qabool hoti hai, namazo ke bad bhi dua'aye kare, balke deen rat jab bhi moqa meele allah se mange, har jarurat allah se mange, balke jo bhi mas'ala

pesh aaye dua'ao ke jarye allah hi se manvaye.

har vaqt is bat ki feekr kare ke har kam har amal vaqt par poora ho, aur roj b-roj har amal may taraqqi ho rahi ho usoolo ki pabandi kare, aur allah ko raji karne ki neeyyat se kare, isleeye keesi par bojh na bane balke ham dusro ki khidmat karne vale bane, jeetna ham ita'at karenge, mujahada karenge, qurbani denge, utna iman banega, iman banta hai nagavar halat may.

is raste may talim bhi ek mujahda hai, lekeen allah ne ismay hamari heedayat chhupai hai, isleeye talim may vaqt se pehle sub jaruryat se fareeg hokar deel ko bhi fareeg kar ke bethe aur dhyan aur tavajjuh ke sath deel ke kano se sune, kabhi khana aage peechhe hoga, kacha-pakka meelega sona aage pichhe hoga,ye sab chhoti-moti qurbani hai ye koi jeeyada qurbani nahi hai, halanke isi din ki khateer sahaba r.a. ne kesi kesi qurbani di, lekeen ham kamjor hai, ham se aesi qurbani nahi mangi jati, char mah, chalis deen chhoti-moti qurbani denge to iman banega aur din jeendgi may aayega, dunya aur aakherat dono jahan may kamyabi meelegi, isi ke sath-sath namazo ko takbeere ula ke sath padhna hai, ek hadis ka khulasa hai ke jo shakhs chalis deen pancho namazo ko takbeere ula ke sath padhe use do parvane meelte hai, ek neefaq se bari hone ka aur dusra jahannam se chhutkare ka.

is raste may neekal kar khoob mehnat karni hai, aur apne vaqton ki bhi hifazat karni hai, dunya ki jindgi ka ek ek lamha qimti sarmaya hai, kyunke asal jindgi hi dunya ki jindgi hai, aakherat may to seerf vohi chiz milegi jo yaha par kamayi hogi, vaha amal nahi voh to badle ki jaga hai, ham apna karobar, ghar bar vagera sab kuchh chhod kar jaa rahe hai, lakin nafs aur shetan jo hamare dushman hai hamare sath aa rahe hai, aue buri aadate bhi hamare sath jaa rahi hai, ye hamen un a'amal ki taraf khinchenge jinse hamare andar julmat peyda ho, aur allah se doori ho, isleeye ham jyadah se jyadah vaqt un amlo may lage rahe-

jees se hamara deel noorhni bane, jab ijtemayi amal poora ho jaye to inferadi a'amal may lag jaye, vaqt ko bekar bato may jaye na kare.

isleeye allah ke raste may neekal kar khoosan aur maqam par rehkar umooman baj kam karna hai aur baj kam nahi karna hai aur baj kam may jeeyada se jeeyada aur baj kam may kam se kam vaqt lagana hai, aur keeya-keeya karne se aapas may jod peda hoga voh sab bataya jata rahega, insha allah.

Qimti sarmaya

char chijo may jiyadah se jiyadah vaqt lagana

(1)da'avat may (2)ta'alim aue ta'allum(sikhne seekhane) may (3) ibadat may (4) kheedmat may.

da'avate ilallah ki panch bate

(1) ksusoosi gasht (2) talimi gasht (3) umoomi gasht (4) tashkili gasht (5) vasooli gasht

talim aur ta'allum ki char bate

(1) kitab ka padhna aur sunna (2) namaz aur qura'an ke mujakre (3) chhe seefat ke mujakre (4) uoosool aur aadab ke mujakre

ibadat ki char bate

(1) namaz (2) teelavat (3) tasbihat (4) masnoon dua'aye

kheedmat ki chaar bate

(1) apni kheedmat (2) amir ki kheedmat (3) sathi ki kheedmat (4) makhlooq ki kheedmat

char kamo may kam se kam vaqt lagana

(1) khane pine may (2) sone may (nind aaram) (3) peshab pakhne may (4) aapas ki jaroori bat chit may

char chijo may bahas na kare

(1) aqaid may (2) masail may (3) seeyasat may (4) halate hajerah ka tajkera (akhbari bate)

char chijo ka aehtemam kare

(1) masjid ka aehteram kare (2) amir ki ita'at aur

kheedmat kare (3) ijtemai kam ko inferadi kam par muqddam rakkhe (4) sabr aur tahammul se kaam le

ijtemai aath kam

(1) mashvara (2) talim (3) namaz (4) umumi gasht (5) bayan (6) khana (7) sona (8) safar.

infiradi aath kam

(1) nafal namazo ka aehteram (2) qura'an ki teelavat (3)masnoon dua'ao ka aehtemam (4)tasbihat ki pabandi 5)rojana ek naya sabaq yad karna 6)ek sathi ki khidmat (7) tanhai may fazail ki kitabon kaa motala karna (8) har kam karne se pehle apni neeyyat ko sahih karna

khali

deel sure yasin se rahman se khali
hasti hai teri dolate qura'an se khali
mana ke musalma nahi iman se khali
dunya hai magar boozaro salman se khali
aaba'a ki faqeeri ke sahenahah laraz jaye
auvlad hai shahi may bhi us shan se khali
kees tarah bane antumul a'alav-n ke meesdaq
hai piro javan johare ikaan se khali
hai yun to jamane may bahot ilm ke chrche
dunyaye moalleem magar urfan se khali
dunya ka gani neamate jannat ka voh maleek
jo qalb hai dunya ke har arman se khali
mai yun to khata karo gunehgar hun ya rab
lekeen nahi hun mai tere gufran se khali
tuj par hi bhrosa ho jab ae khaleeqo maleek
majmoon mera pheer ho kyun unwan se khali
ae shafe-ae mehshar ho ata mujko bhi kousar
reh jaye na shaheed tere feizan se khali

ravangi ke aadab

jab ek masjeed se doosri masjeed jane ka irada kare to sab se pehle apna saman chek karle,apna koi saman(tasbih meesvaq, kitab, kapde, sabun vagera) masjeed may na reh jaye aur masjeed ka koi saman apne sath na aa jaye, ta'an ka saman bhi chek karle aur masjeed ko hamne safayi ke etebar se jees hal may chhoda tha us se behtar halat may chhode, apna saman khud uthaye aur doosro ka saman uthaya ho to manjeel tak pahochaye, bich may na chhode, ta'am ke saman ki sab feekr kare masjeed se jab neekle to nadamat ke sath neekle ke is basti ka aur masjid ka jo haq tha voh ham se adaa na ho saka, masjeed se jab neekle to pehle baya pair masjeed ke bahar neekale,aur ye dua'a padhe "beesmeellahee vassalatu vassalamu alaa rasuleellah, allahumma inni asalu-k meen fazlee-k v rahmateek"fheer daye peir may joota ya chappal pehle pehne, agar chalte-chalte jana ho to do-do ki jodi bana kar rhste ke ek kinare se chle basti ke andar zikr karte huae chale, basti ke bahar jab pahoche to sikhte seekhate chale,unche aavaj se na bole jab basti aa jaye to sikhna seekhana band kar de.

agar savari se safar karna ho to jab bas ya railway station pahonch jaye to ek jagaa saaman ekhatta rakhe aur charo taraf sathi khade rahe take saman ki heefazat achhi tarah ho jaye, agar koi jaroorat pesh aaye to mashvara karke do sathi jaye, bager ijazat ke koi kahi bhi na jaye.

savari ki sunnate aur aadab

jab savari par najar pade to "leeilafee" ki surah padhe aur "beesmeellaheer rahmaneer rahim" padh kar dahna pair rakh kar savar hojaye,jagah meele ya na meele "alhamduleellah" kahe, jab savari chalne lage to ye dua'a padhe "subhanallji sakhkhra lana hajaa vamaa kunnaa lahoo mukreenin vinnaa ilaa rabbeenaa lamun qaleeboon" tin martaba "alhamduleellah" tin martaba "allahuakbar" ek martaba "lailaa-h illallah" uske bad ye dua'a padhe "subhan-k inni jalamtu nafsi fagfeerli fainnhu la yagfeeruj-

junu-b illaa an-t" aur jab keesi bulandi par chadhe to "allahuakbar" kahe aur utre to "subhanallah" kahe aur khule medan se gujre to "la ilaa-h illallaah" aur "allaahuakbar" kahe aur jab pul par se gujre to "allahum-m ya rabbi-salleem salleem" kahe.

aap ne hzrat zuber been mut-im r.a. ko batlaaya ke safar may in panch surton ko padhe(1)su. kafeerum (2)su. nas-r (3) su. ikhlas (4) su. falaq (5) aur su. nas,har surat ko beesmeellah se shuru kare aur aakheer may bhi ek martabaa padh le,yani beesmeellah chhe martabaa padhe,hazrat zuber r.a. ka bayaan hai ke jab kabhi mai safar may neekalta tha to bavajood maldar hone ke bhi jade-rah sathyon se kam rehjata tha, lekeen jab mayne ye surte padhni shuroo ki us vaqt se may vaapas hone tak apne tamaam rofqaae safar se achhi halat may rehta hoo, aur jade rah bhi un sabse jeeyadah mere paas hota, (heesne hasin) agar dourane safar keesi manjeel (station vagerah) par uyre to "auooju bee-kleemateel laaheet tammate meen shrre maa khalaq" padhe.

agar ham zeekr kate huae safar karenge to ek fareeshta hamare sath kardeeya jayega jo hamari heefajat karta hai, aur jo lagveeyat may mubtela rehta hai uske sath ek shetan kardeeya jata hai, jab dourane safar kabhi bhi masjeed najar aaye to durood sharif padhe, aur jab doosre majaheeb ki ibadat-gaah najar aaye to doosra kalma padhe, aur jab aakhri manzeel par utre to ye dua'a padhe "rabbee anzeelni munzalm mubarakav v anta khyrul munzeelin"

basti may dakheel hone ki sunnate aur aadab

jab basti may dakheel ho to pehle tin-bar "allahum-m bareek lanaa fihaa" kahe, uske bad ye dua'a padhe "allahummr zuqna janaaha vhbbeeb salehee ahleeha ilayna" (heesne hasin) jab basti may dakheel ho to achhi neeyyat ho, bateel neeyyat na ho, jesi hamari neeyyat hogi vese hi asrat basti walo par padenge, ye neeyyat lekar basti may

dakheel ho ke jees tarah ham allah ke raste may neekle hai isi tarah is basti se bhi log allah ke raste may neekalne wale bane aur poora din hamari jindgi se lekar basti walon ke balke aalam me basne wale tamam insanon ki jindgi may kese aajaye.

rel ya bas adde ke bahar ya masjeed ke karib pahonch kar masjeed ke bahar sub meelkar dua'a kare, pheer pehle baye per se juta ya chappal pehle neekale, pheer dahne per se neekal kar masjeed ke andar pehle daya per rakhkar ye dua'a padhe "beesmeellahee vassalatu vassalamu alaa rasuleellah, allahum-mf tahli abva-b rahmateek" aur jab jama'at-khane may dakheel ho to aetekaf ki neeyyat kare "beesmeellahee dakhltu v alyhi tavaqqaltu v-n-vytu sunnatal aetekaf " uske bad saman ek kone may ya jaha par rakhne ko kaha jaye karine se rakhkar uoopar chadar dhak de, aur apni hajat se fareeg hokar vuzoo karke do rakat namaz taheeyyatul vuzu aur taheeyyatul masjid ki neeyyat se padhe aur feekron ko lekar mashvare may jud jaye, aur soche ke is basti may kees tarah kam keeya jaye take kam vujood may aaye, jees basti may bhi jaye tin kamo ki feekr kare. (1) khud iman sikhe yani apni islah ki feekr kare (2) basti se naqd jama'at neekale (3) masjidvaar jama'at banaye, aur agar bani hui he to use majboot banane ki fikr kare, aur agar majboot ho to us se faidah uthaye.

masjid ke aadab

(1) masjid may pahochne par agar kuchh log bethe hon to salam kare, agar koi na ho to "assalamu alynaa v-alaa ibadeel lahees saaleehin" kahe, agar namaz, tasbih yaa teelavat may mashgul hon to jor se salam karnaa durust nahi hai.(2) masjid may dakheel hokar bethne se pehle do rakat taheeyyatul masjeed psdhe, (agar makruh vaqt na ho to) (3) kharidne aur bechne ka kam na kare. (4)tir aur talvar na neekale.(5) aavaj buland na kare. (6) dunya ki bate na kare. (7) apni gum-shudah chij talash karne ka aelan na kare. (8) bethne ki jaga may keesi se jaghda na kare.-

(9) agar saf may jaga na ho to bich may ghus kar logo may tangi peda na kare. (10) keesi namaz padhne wale ke aage se na gujre. (11) masjeed may thukne aur nak saaf karne se parhej kare. (12) ungleeyaa na chtkhaye.(13) badan ke keesi heesse se khel na kare.(14) najasat se pak rahe,aur keesi chhote bachche ya pagal ko sath na lejaye.(15) masjeed may kasrat se allah ke zeekr may mashgul rahe.

qurtubi r.a. leekhte hai ke jeesne in kamo ko kar leeya usne masjid ka haq adaa keeya aur masjid uske leeye heefazat ki aur aman ki jagaa ban gai. (ma'aareful quran)

mashwara

maqsad - ummat may jod peda ho jaye, aur hamare andar manne ka jazba aajaye take allah aur uske rasul ﷺ ki manni aa jaye.

mashware ke aadab

⇨ mashwara is bat ka karna hai ke huzur ﷺ ummat ko din ki jees satah par chhod kar gae the din ki us satah par ummat pheer se kese aajaye.

⇨ mashwara mukhlesin ka meelkar allah ke din ko buland karne ki kosheesh karna hai.

⇨ mashwara karke jo kaam karta hei voh kabhi nadeem nahi hota.

⇨ dini kaam ho ya dunyvi mashwara karke kaam karna chahye.

⇨ ghar may mashwara kare to aurto aur bachcho ko amir na banaye, seerf rai puchi jaye, aur achhi rai hoto us par fesla kiyaa jaye.

⇨ mashware se ye chaha jata hai ke hamare andar manne ka jzba aajaye.

⇨ mashware may sub se pehle amir tei karleeya jaye, aur jama'at may amir pehle se tei hota hai.

⇨ amir kasrate rai aur qeellate rai (mejoreety and minority) ka paband nahi hota, chahe rai le chahe rai na le, apni rai par bhi phesla kar sakta hai.

⇨ amir ko chahye ke raai tei karne may hakemana andaj

ikhteeyar na kare.

⇨ amir ko chahye ke sidhe hath se rai poochhe.

⇨ amir jees se rai puchhe vohi rai de, bich may koi na bole agar jaroorat pade to ijazat kekar bole,keesi ki rai ko kaate nahi.

⇨ rai amanat samajh kar amanat dari se de.

⇨ rai manne ke jazbe se de, manvane ka jazba na ho.

⇨ keesi ko jaleel karne ki neeyyat se rai na de.

⇨ rai dene may is bat ka khyal rakhe ke din ka faida ho sathi ki aasani ho, aur allah ki raja ho.

⇨ mashware se pehle mashwara na ho (jo sajees hai) aur mashware ke bad uska koi tajkera na ho.(jo bagavat hai)

⇨ rai may ikhtelaf ho sakta hai, lekeen jab phesla hojaye to pheer us phesle par sub muttfiq hojaye.

⇨ jees sathi ke jeemme jo kam bhi tei hojaye us kam ko amanatdari ke sath uske haq ke mutabeeq allah ki madad ke yaqin ke sath poora karneki kosheesh kare.

⇨ jeeski rai par fesla ho voh allah se dare aur dua'a kare ke voh kam behtarin tarike se anjam paye.

⇨ aur jeeski rai par fesla na ho voh bhi allah se dare aur ye soche ke is may koi shar hoga jees se allah ne ham sab ko bachaya.

⇨ mashware se kam karne ke bad agar koi nuqsan najar aaye to jees ki rai par fesla huva ho usko kuchh na kahe balke yun kahe ke khuda ne jo chaha vohi huva aur isi may hamari bhalai hai.

iman ki alamate

jees shakhs may tin bate hoti hai uska iman mukammeel hota hai,ek to yeke voh allah ke mamle may keesi malamat gar ki malamat ka khof na kare,dusre yeke apne keesi amal se reeyakari na kare,tisre yeke jab us per do amr pesh keeye jaye jeenmay se ek denya ke leeye ho aur doosra aakherat ke leeye to voh aakherat ke mamle ko dunya par tarjih de.

momeen may iman ke aetebar se jeeyadah kameel voh shakhs hai jo akhlaq may sabse jeeyadah achchha ho.

talim ke aadab

talim ka maqsad

allah ham se raji hojaye aur deel hamara asar lene wala ban jaye, yani apne yaqino ko dunya ki tamam shaklo aur asbab se allah ki taraf se aane wale a'amal wale asbab ki taraf pherna hai.

(1) makhlooq ka asar neekal jaye aur khaleeq ka asar aa jaye. (2) dunya ka asar neekal jaye aur aakherat ka asar aajaye.(3) chijo aur mal ka asar neekal jaye aur aamal ka asar aa jaye. (4) najar ka asar neekal jaye aur aap ﷺ ki khabar ka asar aajaye.

talim ke mozoo

(1) fazaile a'amal ke jarye deel may din ki sachchi talab aur tadap peda karna. (2) vada aur vaid ke jarye ilmo amal may jod peda karna.

talim ke aadab

(1) ba vazu azmat aur adab ke sath bethna.(tek na lagana)
(2) dhyan aur tavajjuh se sunna.(deel se mutvajjeh hokar)
(3) amal karne ki neeyyat se sunna.
(4) amal karte huve doosro tak pahochane ki neeyyat se sunna.
(5) kalam aur sahebe kalam ki azmat deel may rakhte huve sunna.

talim ke amal may jam kar bethe kyunke talim ke ilm se a'amal ki istedad peda nahi hoti balke taalim ke noor se amal ki istedad peda hogi. fazaile aamal aur fazaile sadqat dono kitabo ki rojana char ghante talim kare, hadis ko do bar ya tin bar padhe, fayde ko aur fayde may leekhi hui hadis ko ek bar padhe,kyunke huzur ﷺ har bat ko tin martaba dohrate take mukhatab use khoob samaj le, kyunke seerf padhna ya sunna maqsud nahi hai balke use samajna hai, isleeye pehli dafa padhne se mutavajjeh honge, dusri bar padhne se sunenge aur tisri bar padhne se use samjenge. subh ki talim tin hisso may karna hai (1) quran ke halqe lagana. (2) fazail ki kitabo may se thoda thoda padhna. (3) chhe seefat ke mujakre karna.

majlees ki fazilat

mohtaram buzurgo dosto azizo,allah ka bahut hi bada karam huva aehsan huva ke allah ne ham ko.......ki namaz ba jama'at padhne ki tovfiq ata farmayi,aur majeed karam ye huva ke din ki majlees may din ki fikron ko lekar bethne ki tofiq ata farmayi,ye majlees dekhne ke aetebar se bahot chhoti hai lekeen allah ke yaha iski bahut badi kadr hai, jeeske muta'alleek aap ﷺ ne farmaya "jo bhi log allah ke zeekr ke leeye jama hon aur unka maqsad seerf allah hi ki raza ho to aasman se ek fareeshta aavaz deta hai ke tum bakhsh deeye gaye aur tumhari buraio ko nekyo may badal deeya gaya. (tabrani sharif)

huzur ﷺ ka irshad hai qyamat ke deen allah jalle shanahu baj qomo ka hashr aesi tarah farmayenge ke unke chehro may noor chamakta huva hoga, voh motyo ke meembaro par honge, log un par rashk karte honge, voh ambeeya aur shohda nahi honge, keesi ne arz keeya ya rasulullaah ﷺ unka hal bayan kar deejye ke ham unko pehchan le, huzur ﷺ ne farmaya voh log honge jo allah ki mohabbat may mukhtaleef jagahon se aur mukhtaleef khandano se aa kar ek jaga jama hogaye ho aur allah ke zeekr may mashgool hon. (targib)

allah ham sab ko yaqin nasib farmaye aur in may ham sab ko ahameel farmaye, aur bar bar aesi din ki majleeso may jamkar aur judkar bethne ki tovfiq ata farmaye.aamin.

jab majlees khatm ho to ye dua'a padhe

subhanallahee v-bee hamdeehi subha-n kallahum-m vabee hamdee-k ashhadu alla ila-h illa an-t astagfeeru-k v-a tubu ilay-k, subha-n rabbee-k rabbeel izzatee amma yaseefoon, vasalamun alal mursalin valhamdu leellahi rabbeel aalamin.

zohar baad (ta'arufi bat)

mohtaram buzurgo dosto, meri aapki aur dunya may basne wale tamam insano ki dunya aur aakherat ki kamyabi allah rabbul izzat ne apne mahboob din may rakhkhi hai, jeeski jindgi may din hoga allah use har hal may dono

jahan may kamyab karenge, aur jeeski jindgi may din nahi hoga chahe mard ho ya aorat, chahe keesi bhi khandan ka ho, chahe keesi bhi mulk ka rehne wala ho, chahe kamyab hone ke tamam naqshe movjood ho, lekeen agar uski jindgi may din nahi hai, yani allah ke aehkam aur nabi ﷺ ka noorani aur pakiza tariqa nahi hai to allah rabbul izzat har hal may dono jaha may use nakam karenge.

dunya ki kamyabi bahot mukhtasar kamyabi hai, sath sattar sal ki jindgi aur voh bhi yaqini nahi, mot kab aajaye koi pata nahi, magar jindgi jeetni bhi ho agar us jindgi may allah ke hukm ke mutabeeq aur aap ﷺ ke tarike ke mutabeeq allah ki man kar chalenge to allah rabbul izzat dunya ki is chhoti si jindgi may bhi chen, sukoon, itmeenan, khero-barkat aur amno aman vali jindgi ata farmaenge,(dunya ki kamyabi yehi hai) aur marne ke bad jo lamehdood jindgi hai usmay bhi allah kamyab karenge, aur asal kamyabi to aakherat ki hi kamyabi hai, usi aakherat ki la-mehdood jindgi ko kamyab banane ke leeye allah ne hame dunya may mukhtasar jindgi dekar bheja hai.

sahabaye keeram r.a. ne ham tak ye din be-shumar qurbanya dekar pahochaya hai, mar khayi, garam ret par ghsite gaye, aag ke angaaro par letaye gaye, ghar-bar chhode, vatan se be-vatan huye, bhooke rahe, pyase rahe, pet par paththar bandhe, beevyon ko beva keeya, bachchon ko yatim keeya, tarah-tarah ki taklifen uthayi, balke shahid huye, tab jakar ye din ham tak pahoncha hai, ab is din ko hamari jindagi may baqi rakhte huve dusro tak pahochana hai, kyunke ab koi nabi is dunya may aane wale nahi, allah ne khatme nubuvvat ke sadke may ye kam hamko diya hai,

is kam ke ham jimmedar hai, aur isi leeye allah ta'ala ne qurane pak may hamari tarif bhi farmayi hai "tum behtarin ummat ho, logon ki nafa rasani ke leeye nikali gai ho,tum achhe kam ka hukm karte ho aur bure kam se rokte ho, aur ek allah par iman rakhte ho.

hazrat aboo darda r.a. jo ek jalilul qadr sahabi hai-

farmate hai "tum amr beel ma'aruf aur nahi aneel munkar karte raho varna allah ta'ala tum par aese jaleem badshah ko musallat kardenge jo tumhare bado ki tazim na kare, tumhare chhoto par raham na kare, us vaqt tumhare bar-gujidah log dua'aye karenge to qabool na hogi, magferat mangoge to magferat na meelegi." (fazaile tablig)

nabi ﷺ ka irshad hai ke jab meri ummat dunya ko badi chij samajne lagegi to islam ki heybat aur vaq'at uske qulub se neekal jayegi, aur jab amr beel ma'aruf aur nahi aneel munkar ko chhod bethegi to vahi ki barkat se mahroom ho jayegi,aur jab aapas may gali galoch ikhtyar karegi to allah jalle shanahu ki neegah se geer jayegi. (teermeezi sharif)

isleeye ye mehnat ham sab ke leeye bahot jaruri hai, is mehnat ke jarye yehi chaha jata hai ke ham sab ki jindgi may allah ke ahkam aur nabi ﷺ ke sunnat tariqe jeenda ho jaye,jees deen ummat ke undar so fi-sad din haqiqat ke sath aa jayega to allah rabbul izzat poori dunya may amno-am-an, khero-barkat chen-o-sukoon, aur voh nusraten aur madaden allah ata farmayega jo sahabaye keeram r.a. ko ata farmayi thi, balke us se bhi pachas guna jeeyadah ataa farmane ka vada farmaya hai.

agar is mehnat ko ham sab meelkar karenge to din vu-jood may aayega, heejrat aur nusrat se din phela hai, to is mehnat ke leeye sab tayyar hai insha allah ? to batavo jab tak hamari jama'at aapki basti may rahegi kon-kon ham-ara sath dega, han ! jeeske pas jab bhi,jo bhi vhqt fareeg ho us vaqt hamara sath de, mulaqate karaye, talim may shee-rkat kare, gashton may jude, ham din sikhne ke leeye aaye hai isleeye aap vaqt ko fareeg karke hamara sath dey, kare-nge sub insha allah. ?

allah ham sab ko amal karne ki tovfiq ata farmaye. aamin.

jab mai kehta hun ya rab mera haal dekh
to hukm hota hai apna namae a'amal dekh

fzaile zikr

mohtaram buzurgo dosto azizo dunya ki mashguli chahe jaiz ya halaal hi kyun na ho deel par jaroor asar karti hai, us asar ka nam gaflat hai, aur us gaflat ko door karne ke leeye allah ka zikr hai, har chiz ki safayi ke leeye koi na koi chiz jaroor hoti hai, jese kapde aur badan ko saf karne ke leeye sabun hota hai aur lohe ke zang ko door karne ke leeye aag ki bhatti hai,isi tarah deelon ke zang ko door karne ke leeye allah ke zikr ki jaroorat hoti hai, huzur ﷺ ne farmaya jo shakhs allah ka zikr karta hai aur jo nahi karta un dono ki meesal jeenda aur murda keesi hai, ke zikr karne wala jeenda hai aur zikr na karne wala murda hai.

jees tarah mahino ke aetebar se ramzanul mubaraq ka mahina aur deeno ke aetebar se jum'ah ka deen aur rato ke aetebar se laylatul qadr ki rat sub se afzal hai isi tarah vaqto ke aetebar se fajar ki namaz ke bad aur asar ki namaz ke bad ka vaqt bahot hi afzal hai, in vakto may jeeyadah se jeeyadah allah ka zikr karna chahye, huzur ﷺ allah ka pak irshad naql farmate hai ke fajar ki namaz ke bad aur asar ki namaz ke bad too thodi der muje yad karleeya kar may darmyani heesse may teri keefayat karunga.

aese to har ghadi,har vakt,har jaga allah ka zikr karna chahye kyunke maqsade hayat allah ki yaad hai, huzur ﷺ ka irshad hai ke jannat may jane ke bad aehle jannati ko dunya ki keesi bhi chiz ka qalq aur afsos nahi hoga bjuz us ghadi ke jo dunya may allah ke zikr ke bager gujar gai ho, (tabrani) hazrat aboo darda r.a. farmate hai ke jeen logon ki jubaan allah ke zikr se taro taazah rehti hai voh jannat may hanste huve dakheel honge. (fazaile zikr)

isleeye jo shkhs keesi se beyat ho to voh apne shekh ke bataye huve mamulat poore kare, varna subah sham in dono vaqto may aadat dalne ke leeye buzurgane din tin-tin tasbihat ki pabandi batate hai. (1) tisra kalma. (2) durood sharif. (3) isteegfar. inko qibla rukh bethkar allah ke dhayan ke sath mane ko samaj kar padhe.

(1) tisre kalme ki fazilat may aata hai, hazrat umme hani r.a. farmati hai ek martaba huzur ﷺ tashrif laye, may ne arz kiya yaa rasulullah ﷺ mai budhi hogai hun aur jaif hau koi amal aesa bata deejye ke bethe-bethe karti raha karu, huzur ﷺ ne farmaya "subhanallahee" so martaba padha karo uska sawab aesa hai goya tumne so arab gulam aazad keeye, aur "alhamdu leellah" so martaba padha karo uska sawab aesa hai goya tumne so ghode ma'a saman lagam vagerah jeehad may deeye aur so martaba "allahu akbar" padha karo ye aesa hai goya tumne so uoont qurbani may jabah kiye aur voh qabool ho gaye aur "la ilaa-h illallaah" so martaba padha karo uska sawab to tamam aasman aur jamin ke darmyan ko bhar deta hai, is se badh kar keesi ka koi amal nahi jo maqbool ho. (nasayi) isi ke sath-sath "v-la hav-l v-la quvva-t illa billa hil aleeyyeel azim" bhi so martaba padhe ye neennanve bimaryon ke leeye sheefa hai.

(2) dusri tasbih durood sharif ki hai, huzur ﷺ ke jo ehsanat ham par hai uska badla to ham chuka nahi sakte,jeetna bhi ho ham se ho sake duroode pak padhte rahe,huzoor ﷺ ne farmaya qyamat ke deen mere qarib sabse jeeyadah voh shkhs hoga jees ne subse jiyadah mujpar durood bheja hoga.(heesne hasin)

dusri hadis may hai huzoor ﷺ ne farmaaya jo shkhs muj par ek martaba durood bhejta hai allaah ta'ala uspar das rahmate nazeel farmate hai, aur uski das khataye maf kardi jati hai, aur (jannat may) uske das darje buland kardeeye jate hai, aur das nekya bhi uske leeye leekh di jati hai. (fazaile durood)

(3) teesri tasbih isteegfar ki hai, ke ham bahot gunehgar hai,chalte-feerte,uthte-bethte hamse gunah hohi jate hai, huzoor ﷺ gunahon se pak the pheer bhi rojana asi ya so martaba isteegfar padha karte the, hamay bhi chahye ke kam se kam subah sham so-so martaba isteegfar padh leeya kare .jo shakhs "astagfeerul lahallazi lailaa-h illa huval hayyul qyyoom v-atuboo ilayh" tin martaba padhe-

uske tamam gunah maf kardeeye jate hai, chahe samandar ke jhag ke barabar ho,chahe medane jihad se bhaga hi ho. (ihyaaul uloom)

hazrat ibne abbas r.a. reevayat karte hai aapﷺne irshad farmaya jo shakhs pabandi se isteegfar karta rehta hai allah ta'ala uske leeye har tangi se neekalne ka rasta bana deta hai, har gam se use najat deta hai, aur use aesi jaga se roji ataa farmate hai jaha se use guman bhi nahi hota(aboo daaud) isi ke sath-sath rojana kalame pak ki tilavat kare,aur masnoon dua'aon ka aehtemam kare. allah ham sab ko amal karne ki tovfiq ataa farmaye aamin.

apni-apni tasbihaat poori karlo.

fazaile gasht

mohtaram buzurgo dosto azizo jab-jab dunya may bigad aata tha to allah rabbul izzat apne masoom bando ko nabi bana kar bhejte the, aur nabi dunya may aakar ek-ek ke pas ja kar da'avat dete the, tamam nabyon ne dunya may aakar ek hi da'avat di, nabi badle lekeen da'avat nahi badli ke "quloo la ila-h illallah tuflehoo" ae logo kalma padh lo kamyab ho jaoge.

sub ke aakheer may hamare nabi hazrat muhammad mustufa ﷺ dunya may tashrif laye aur unho ne bhi yehi da'avat ka mubarak kam keeya, nakka ki galyo may, madina ki ghlyo may taif ke medano may, aur madina ke bazaro may jate the aur da'avat dete the, ek-ek ke pas sattarsattar assi-assi martaba gaye, ye kam tamam nabyon ki sunnat hai, is mehnat ko lekar hame bhi gasht wala amal karna hai, din ke andar gasht ka maqam aesa hai jese badan ke andar ridh ki haddi, ye ummul a'amal hai, isi ke jarye tamam a'amal jeenda hote hai, jees basti may allah pak azab bhejne ka irada karbhi lete hai lekeen vaha agar tin qeesam ke loog hote hai to azab ko rok lete hai,(1) masjido ko aabad karne wale.(2) allaah ke vaste aapas may mohabbat rakhne wale. (3) aur aakhri rato may isteegfar karne wale. to ham jo yaha par jama huve hei seerf allah hi ki-

mohabbat may jama hai aur masjeed ko aabad karne ki feekr ke leeye jama huve hai,aur agar hamare kehne sunne se koi allah ka banda rahe rast par aagaya to rato ko uth kar rone wala aur isteegfar karne wala bhi banega, aur is kam se chaha bhi yehi jata hai ke allah se beechhde huve bando ko allah se meelana hai, iske leeye be-garz ban kar be-talab bando ke pas jana hai aur kamjor iman ko lekar jana hai aur qavi iman ki da'avat dena hai take hamara iman qavi ban jaye.

ye kam seerf savab ke leeye ya tasbih ke tor par nahi hai, balke ye kam hamara maqsad hai, is kam ko karne par hame kya meelega ye to ham soch bhi nahi sakte,fazail seerf isleeye bataye jate hai take hamare andar kam karne ka shoq peyda ho, ek hadis ka khulasa hai jo insan is kam ke leeye qadam uthata hai to pehle hi qadam par uski ma-gferat kar di jati hai.

hazrat sohel r.a. farmate hai mai ne huzoorﷺko irshad farmate huve suna tum may se keesi ka ek ghadi allah ke raste may khada rehna uske apne ghar walo may rehte hu-ve sari umr ke nek a'amal se behtar hai. (musta. hakeem)

hazrat anas r.a. farmate hai rasoolullahﷺne irshad farmaya allah ke raste may ek subah ya ek sham dunya aur ma-fiha se behtar hai. (bukhari) is raste ka gubar aur jah-annam ka dhuvan ek jaga jama nahi ho sakta.(mun.aha.) ek qadam par satso qadam ka savab aur ek martaba 'subh-anallah' kahenge to sat lakh martaba subhanallah kehne ka savab meelega.

ye bahot uncha amal hai, nabyon wala kam hai,is leeye iske kuchh usool aur aadab bhi hai, agar usool aur aadab ke sath kam hoga, mujahide aur qurbani ke sath hoga to heedayat vujood may aayegi, iske leeye sub se pehle do na-mazon ke bich ke vaqt ko fareeg keeya jaye, aur char amlo ke sath keeya jaye, ek amal to yaha par bat jari rahegi, ek amal dua'a zikr ka hoga,ek amal isteeqbal ka hoga,aur ek amal gasht ke leeye jama'at basti may jayegi,-

to batao is kam ke leeye sub tayyar hai.?

batavo keetni jama'at banayi jaye, to rehbar, muta-kalleem aur amir kon rahenge,dua'a zikr may kon bethega aur isteeqbal ke leeye kon rahenge,(jab tei hojaye to)achha bhai sab apna-apna kam sunlo, bat karne wala dunya may aane ka maqsad bataye, iman aur a'amal ki qimat bataye, is tarah sathyo ka jahan bana kar jimmedari samjhaye ta ke jab takaja aaye apne aapko qurbani ke leeye pesh karne wale bane.

dua'a zikr ka jo amal hai ye pavar haus hai, inka jitna talluq allah ke sath hoga, gasht may jane wali jama'at ko allah ki taraf se utni hi madad hogi, isleeye ye sathi gasht may jane wali jama'at ki nusrat ke liye dua'aye mange ya tisre kalme ka veerd kare, apna infeeradi koi amal na kare.

ab isteeqbal wale sathi ko chahye ke darvajah par juta chappal utarne ki jagah ke qarib khade rahe,aur aane wale sathi ka khushi se isteeqbal kare, musafah kare aur fovran isteenja aur vuzoo ki jagah bata de, jab vuzoo se fareeg ho jaye to namaz ke leeye poochhe, masha allah aapne namaz to padhli hogi agar na kahe to padha de, aur namaz khatm kare to uthne se pehle masjeed may jaha par bat ho rahi hai usmay bethne ki da'avat de kar us majlees tak pahon-cha de.

gasht

chotha amal jo jama'at basti may gasht ke leeye jayegi us may kamse kam tin aadmi aur jeeyada se jeeyada das aadmi ja sakte hai, unmay tin sathi tei karleeye jaye, ek rehbar jo maqami ho, ba-asar ho, basti may sub ko pehch-anta ho, na-baleeg bachche ko rehbar na banaya jaye, do-osra mutkalleem, tisra amir.

rehbar bhai ka kam ye he ke jees bhai ke ghar par jam-a'at ko lekar jaye us bhai ko achhe nam se bulaye,chahe us may nannanve buraiya ho lekeen ek achchai ke voh iman wala bhai hai,uska aehteram karte huve bulaye aur ye kahe allah ke bande allah ke ghar se allah ki bat lekar aaye hai,

allah ki bat badi allah ki bat sun lo, aur aajaye to musafa kare (aur poora tayyar na ho yani juta chappal ya topi va-gerah na pehni ho to pehna kar ya bachcha hath may ho to use rakhva kar poora tayyar kara ke) is neeyyat ke sath ke insha allah hamare sath naqd masjid may aayenge, muta-kalleem se meela de, agar tin martaba aavaz dene par koi javab na meele to aage badh jaye, aur agar mastoorat ki aavaz sune to kahe ke masjid se jama'at aayi hai koi mard hazrat ho to bhejo, agar na kahe to aage badh jaye, mast-oorat se aur koi bat na kare.

mutakalleem bhai ka kam ye he ke aane wale bhai ke sath musafa kare, kher-khereeyat poochhe, aur tamam sathyo ki taraf mutavajjeh hokar iman wale ki qimat bat-aye,iman aur a'amal ki taqat bataye, qabr aur hashr ki yad deelaye,fazilat wali bate bataye,vayide na bataye, itni kam bat bhi na kare ke aelan ho jaye aur itni lambi bat bhi na kare ke bayan ho jaye, aur bataye ke ye sab mehnat se has-eel hoga,aur isi seelseele may ye gasht wali mehnat ho rahi ahi aur masjid may allah aur uske rasool ﷺ ki bat ho rahi hai,to ham aap ko lene ke leeye aaye hai,agar koi uzar pesh kare to sahaba r.a. ki qurbani batakar naqd masjid may lane ki kosheesh kare,agar feer bhi uzar kare to fikar mand bana kar chhod de ke masha-allah aap to aayenge hi lekeen jaldi se fareeg hokar apne meelne julne walon ko bhi sath may lekar pahonche, aur namaz ke bad thodi der tashrif rakhna insha allah iman aur yaqin ki bat hogi.

amir kam ye he ke jab jama'at ko masjid se lekar neekle to gasht ki munasebat se mukhtasar dua'a karte huve,allah se madad mangte huve neekle,kyunke seerf hamare kehne sunne se kuchh nahi hota,karne wali zat seerf allah ki hai, jab masjid se neekle to sathyon ko raste ke ek keeneere se chlaye raste may koi taklif dene vali chiz padi ho aur aasa-ni se hata sakte ho to use hatate huve chale,deel may allah ka zeekr ho, gali kuche may jaye to tisra kalma padhe aur bazar se gujre to chotha kalma padhe, deel may fikr ho ke-

kees tarah tamam insano ka ta'alluq allah ke sath ho jaye najre nichi ho,itni nichi bhi na ho ke jan ka khatra ho jaye aur itni unchi bhi na ho ke iman ka khatra ho jaye, balke darmyani najar ho, jees tarah namaz may qyam ki halat may hoti hai.

(ye gasht jo he namaz ke bahar ki jindgi may, namaz ki mashq hai, ke amir ki iqteda, jaban par zeekr, deel may aakherat ki feekr,nichi najar, idhar udhar na jhankna, bat chit na karna, seerf mutakalleem ki bat (qeera'at) sunna aur aakheer may isteegfar karna,chobis ghante hamare isi tarah gujre is ki ye mashq hai)agar koi sathi zikr se gafeel ho to uske qarib ja kar jara unchi aavaz se zeekr kare take voh bhi zeekr karne wala ban jaye.

jab keesi ke ghar par jaye to parde ka leehaz karte huve ek taraf khade rehkar aavaz de, aur rehbar bhai ke seeva koi doosra sathi aavaz na de,aur mutakalleem ke seeva aur koi bat na kare,agar jarurat pade to amir bat kar sakta hai ab jo sathi naqd tayyar ho gaya usko ikraman keesi saathi ke sath masjid may pahoncha diya jaye, usko sath may na jode kyunke usne aadab nahi sune hai, agar be-usooli ho jayegi to kam may nuqsan hoga,isleeye gasht vohi log kare jo masjid se aadab sun kar gaye hai, jab gasht khatam kar ke vapas aaye to nadamat ke sath istigfar padhte huve masjid may dakheel ho, aur jaha par bat ho rahi hai sab sathi usmay jud jaye.

aur bat karne wale ko chahye ke azan ke das meenat pehle bat ko khatm kare, aur kahe ke masha-allah namaz ke bad bhi bat hogi to mukhtasar sunnat vagerah padh kar sab jud jaye aur doosro ko bhi beethane ki kosheesh kare, ab jaroorat se fareeg hokar khususan jo sathi gasht may gaye the voh dua'a may lag jaye aur jees-jees sathi ke pas gaye the unke leeye dua'aye kare,

is tarah usoolo ke sath gasht karenge to insha-allah us gasht ko allah qabool kar lenge,aur gasht qabul ho gaya to uske bad jo dua'a karenge voh dua'a qabool ho jayegi,-

aur dua'a qabool ho gayi to heedayat phelegi, isleeye chahe kam kam ho lekeen usoolo ke sath ho, hamare bado ke mansha ke mutabeeq ho, allah ham sab ko amal karne ki tovfiq ataa farmaye, aamin.

aakhri bat

mohtaram buzurgo dosto azizo allah rabbul izzat ne insan ko dunya may bahot thodi muddat ke leeye bheja hai hamesha yaha rehna nahi hai, hamesha rehne ki jagah aakherat hai, hamesha jannat ya hamesha ki jahnnam, dunya may seerf aakherat banane ke leeye bheja hai.

allah jalle shanahu ne aadam al. ko jab jamim par utara to farmaya ke aapke leeye aur aapki aovlad ke leeye jamin ek theekana hai b-aetebare afrad ke apni apni mot tak,aur b-aetebare majmooaa ke qyamat tak, aur is jamin may se tumhare leeye hamne gujare ka saman banaya hai, aadam al. ko peda karne se pehle hi jamin ke andar aur jamin ke upar insan ki jaroorat ka saman bana huva tayyar hi tha, is leeye hazrat aadam al. farmaya tum jamin par jaav tumhare leeye aur tumhari ovlad ke leeye meri taraf se hidayat ka saman aayega.

jab aadam al. ko allah ne peyda farmane ka iradah farmaya to fareeshto se farmaya mai jamin par apna ek khlifah peyda karne wala hun, kheelafat yani allah ke hukmo ko jamin par qaim karne ki jeemmedare,jamin aasman ke darmyan may jeetne asbab hai voh sab hamari madad ke leeye deeye hei, ke in tamam asbab se rahat lo, jaroorat poori karo, asbab is leeye deeye hai take hukam poora karne may madad meele, hukam poora karne may sahulat meele asbab isleeye nahi deeye ke asbab may lag kar hukmon hi ko bhool jaye.

huzur ﷺ farmate the jeeska khulasa yehe ke jo ilm aur hidayat de kar allah ne muje bheja hai uski meesal bareesh ke pani ki tarah hai ke jese bareesh ka pani saf-suthra,pak aur hayat lane wala hai,(bareesh ka pani jahan par padega kuchh na kuchh ug jayega, samandar ke pani se koi chij-

nahi ugti) aese hi jo heedayat dekar muje bheja hai agar ye nahi to halaqat hai, yani allah ne hamari heedayat ke leeye kalma aur kalme ki tafsir ke leeye huzur ﷺ ko bheja, huzur sare aalam ke leeye rehbar hai, aur huzur ﷺ ka rehbar quran sharif hai, is leeye kaha jata hai ke kya karna hai ? voh quran may hai, aur kese karna hai ? voh muhammad ﷺ ke tariqe may hai.

dunya mehnat ki bhi jagah hai aur imtehan ki bhi jagah hai, allah jalle shanhu ne insano ki kamyabi ke leeye aur mehnat ke leeye nabyo ke jarye iman aur a'amal deeye aur imtehan ke leeye asbab deeye, asbab may tajruba kara deeya aur a'amal ke upar vade keeye lekeen un amalon ke karne ke bad bhi allah ke vade tab poore honge jab asbab se aur cheejo se na hone ka aur allah hi se hone ka yaqin hoga, yaqin yani iman.

dunya may jo kuchh hai chahe allah ne khud banaya ho ya uske banne may insan ka hath laga ho, chije ho ya halat ho tamam allah ke qabzae qudrat may hai, harek chij ko allah jalle shanhu khud istemal farmate hai, allah chahe to chijo hi ko badal de, jese lakdi se sanp aur sanp se lakdi ya chijo ko baqi rakh kar tasir badal de, jese hazrat ibrahim al. ke leeye aag, hazrat ismaail al. ke leeye chhuri, ke chijo ko baqi rakh kar tasir ko badal deeya, allah ta'ala ne chijo par kamyabi ka koi vada nahi keeya balke tamam vade aamal par keeye, isleeye agar allah ki zat se aur allah ki qudrat se faida uthana hai to asbab se na hone ka yaqin neekalna hoga aur allah ke tamam avameer ko huzoor ﷺ ke tariqe ke mutabeeq seerf allah ko razi karne ke leeye poora karna hoga.

agar allah ham se raji ho gaya to ham allah ki qudrat se aur allah ki zat se faida utha sakenge, aur na-kami ke asbab ke ba-vajood allah kamyab karenge, jese nabyon ko keeya, sahaba r.a. ko keeya, varna kamyabi ke asbab may rakh kar bhi allah na-kam karenge, jese namrood, qaroon, qeisar aur keesra ko keeya.

isleeye din ko aur allah ke ahkam ko hamari jeendgi may lane ke leeye sab se pehle iman sikhna hoga, yaqin banana hoga, aur yaqin banega da'avat se, aur da'avat ke leeye qurbani shart hai, sahaba r.a. ne kesi kesi qurbanya di, hazrat sayyedena beelale habshi r.a., hazrat khabbab been arat r.a. vagerah sahaba r.a. ne jan,mal,vaqt aur jazbat ki qurbanya di, tab iman bana, aur jab iman ban gaya to allah ki taraf se jo bhi hukam aaya sidhe unke amal may aaya, har hukam par so fi-sad amal.

yehi tarteeb rahi hai tamam nabyon ki da'avat ki, ke sub se pehle iman ki da'avat, feer aakherat ki da'avat, ke makhlooq se khaleeq ki taraf, aur asbab se a'amal ki taraf, aur dunya se aakherat ki taraf logon ke deelo ko fera hai.

jab huzoor ﷺ ke batane ke mutabeeq sahaba r.a. ne har hukam par so fi-sad amal keeya to allah ne bhi apne tamam vade poore kar deekhaye, is vaqt hame vesi qurbani nahi deni hai, balke pehle seerf char mah allah ke raste may neekalna hai, aur apne iman ko banana hai, uske bad har sal chalis deen aur maqam par reh kar panch kam pabandi se karna hai, is tarah mehnat karenge to imaan bhi banega aur din bhi hamari jeendgi may aayega, is dunya may bhi allah kamyab karenge aur aakherat may bhi allah hamay kamyab karenge, to batavo char-char mah ke liye kon-kon tayyar hai.

iman ki alamate

jees shakhs may ye khaslate movjood ho voh haqiqi iman ke darje tak pahonch jata hai, garmi ke jamane may roja rakhna, barsat ke deeno may namaz may jaldi karna, musibato par sabr karna, sachcha hone ke ba-vajood baat na katna.

momeen may iman ke aetebar se jeeyadah kameel voh shakhs hai jo akhlaq may sabse jeeyadah achchha ho.

jees shakhs ko apni neki achchhi lage aur buraai boori maloom ho voh momeen hai.

fajar bad (chhe seefat)

allah ke raste may neekal kar chhe seefat par mehnat karayi jati hai, us par amali mashq karne se poore din par chalna aasan ho jata hai, ye chhe seefat poora din to nahi hai lekeen us par mehnat karenge to poore din par chlne ki istedad peda ho jayegi, pehli seefat hai iman, doosri seefat hai namaz, tisri seefat hai ilm aur zikr, chothi seefat hai ikrame musleem, panchvi seefat hai ikhlase neeyyat, chhathi seefat hai da'avate ilallah, aur parhej ke tor par la-yani se bachna.tamam seefat ko hamari jindgi may lane ke liye tin kam karne honge. (1) da'avat dena, (2) mashq karna, (3) dua'a karna.

in chhe seefat ki da'avat panch lain se dena hai.

(1) har vaqt da'avat dena hai,(2)har jaga da'avat dena hai (3) har hal may da'avat dena hai, (4) har ek ko da'avat dena hai, (5) har amal se da'avat dena hai.

◎ iman ke bager allah ko pehchan nahi sakta.

◎ namaz ke bager allah ke haq ko adaa nahi kar sakta.

◎ ilm ke bager allah ke mansha ko pehchan nahi sakta.

◎ zikr ke bager allah ke haq ko poora nahi kar sakta.

◎ ikram ke bager kuchh bacha ke leja nahi sakta.

◎ ikhlas ke bager allah se kuchh le nahi sakta.

◎ da'avat ke bager insanyat ko kuchh de nahi sakta.

● kalme se amal jinda hoga.

● namaz se amal jaheer hoga.

● ilm se amal mukammeel hoga.

● zikr se amal jeenda hoga.

● ikram se amal mahfooz hoga.

● ikhlas se amal kimti banega.

●da'avat se amal dusroon tak pahonchega.



(pehli seefat) iman

iman se ye chaha jata hai ke hamare deelon ka yaqin sahi ho jaye. iman ka kalma hai 'la ila-h illallah muhammadur rasulullah' in may char baton ka dhyan rakhna jaroori hai.

(1) kalme ke alfaz sahi yad ho. (2) uske mane ka pata ho. (3) uske matlab ka ilm ho. (4) uske takaze ko jan kar poora karna.

(1) kalme ke alfaz hai 'la ila-h illallah muhammadur rasoolullah'.

(2) uska mana hai nahi koi ma'abood seevaye allah ke,aur muhammad ﷺ allah ke rasool hai.

(3) 'la ila-h illallah' ka matlab hai kisi se kuchh nahi hota karne wali zat seerf allah ki hai,makhlooq sab ki sab allah ki mohtaj hai, allah inme se keesi bhi chiz ka mohtaj hahi, voh sab kuchh ke bager sab kuchh kar sakta hai, dunya ke tamam insan aur jinnat meel kar keesi ek insan ko nafa pahonchana chahe aur allah na chahe to nahi pahocha sakte, aur dunya ke tamam insan aur jinnat meel kar keesi ek insan ko nuqsan pahonchana chahe aur allah na chahe to nahi pahocha sakte, is bat ka yaqin hamare deelo may aa jaye. aur kalme ka doosra juz hai-

'muhammadur rasoolullah' iska matlab hai huzoor ﷺ ke mubarak noorani aur pakizah tariqo may hi dunya aur aakherat ki so fi-sad kamyabi hai, aur is se hat kar dunya may jeetne tariqe hai us may dunya aur aakherat ki so fisad na-kami hai, allah ke yaha vohi amal qabool hai jo huzoor ﷺ ke tariqe ke mutabeeq keeya gaya ho, allah ta'ala ne rasool ﷺ se irshad farmaya 'aap keh deejye ke agar tum allah se mohabbat karte ho to tum meri farma-bardaari karo, allah tum se mohabbat karenge, aur tumhare sab gunah bakhsh denge, aur allah bahot bakhshne walh maherban hai.(aale imran)

ek hadis ka khulasa hai jees jamane may din meet reha

ho aur sunnat tariqe jindgi se neekal rahe hon aese vaqt may ek sunnat ka jinda karna so(100) shhidon ke savab ke barabar hai.

(4) kalme ka takaza yehe ke manchahi jindgi ko chhod kar rab chahi jindgi ikhtyar ki jaye.

haseel karne ka tariqa

iman ki seefat ko hamari jindgi may lane ke liye tin lain ki mehnat hai. **pehla kam** logo may chal feer kar iman ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai 'us pak zat ki kasam jeeske qabze may meri jan hai agar tamam aasman aur jamin aur jo log unke darmyan may hai voh sab aur jo chij unke dar-myan may hai voh sab kuchh aur jo kuchh unke niche hai voh sab ka sab ek palde may rakh deeya jaye aur 'la ila-h illallah muhammadur rasulullah' ka ikqraar doosri janeeb ho to vohi tol may badh jayega. (tabrani)

(2) ek hadis may vareed hai 'qayamat us vaqt tak kayam nahi ho sakti jb btak 'la ila-h illallah' kehne wala koi jamin par ho'. doosri hadis may aaya hai 'jab tak koi bhi allah-al-lah kehne wala ruye jamin par ho qyamat nahi hogi.(fa. zi.

(3) hazrat jed been arkam r.a. huzoorﷺse naqal karte hai 'jo shkhs ikhlas ke sath 'la ila-h illallah' kahe voh jannat may dakheel hoga,keesi ne poochha ke kalme ke ikhlas(ki alamat) keeya hai, aap ﷺ ne irshad farmaya ke haram se rok de. (tabrani)

doosra kam amali mashq karna.

✧ jab bhi makhlooq se hota huva najar aaye to uski nafi kare aur deel ko samjhaye ke karne-dharne walu zat seerf allah ki hai. ✧ allah ki banayi huvi makhlooqat may goro-feekr kare, jees se allah ki ma'arefat nasib hogi, ✧ apni aankho ka dekhna, kano ka sunna, juban ka bolna, dimag ka sochna sahi kare. ✧ bol-chal may subhanallah, alham-dulellah, masha allah, jazakumullah, allah ke fazlo karam se bolta rahe.

tisra kam dua'a karna.

iman ki haqiqat ko dua'aon ke jarye ro-ro kar allah se kh-oob mange.

(doosri seefat) namaz

nmaz se ye chaha jata hai ke hamari chobis ghnte ki jindgi nmaz wali seefat par aajaye, aur nmaz ke jarye ham allah se lene wale ban jaye.

yani ham jees tarah nmaz allah ke hukm ke mutabeeq aur huzoor ﷺ ke tariqe ke mutabeeq hi padhte hai, uske kheelaf nahi karte, isi tarah nmaz ke bahar wali jindgi bhi allah ke hukm ke mutabeeq aur huzoor ﷺ ke tariqe ke mu-tabeeq ham gujarne wale ban jaaye.

tamam ahkam ko allah ne hazrat jeebrail al. ke jarye dunya may utare lekeen jab nmaz dene ka vaqt aaya to al-lah ne apne ladle nabi ﷺ ko apni huzoori may bula kar to-hfe ke tor par ataa farmayi, isi leeye farmaya gaya hai ke 'namaz momeen ki mearaj hai' jees tarah momeen banda jab nmaz may khada hota hai to brahe rast allah se baat karta hai,doosre ahkam vaqti aur shkhsi hai lekeen tamam musalman aaqeel, baleeg, mard, aurat, par deen-rat may panch vaqt ki farz hai.

nmaz achhi hogi to jeendgi achhi hogi, aur jeendgi achhi hogi to allah jalle shanahu jeendgi ka heesab sakhti se nahi lenge nmaz par mehnat karenge to nmaz jandar banegi aur nmaz jandar banegi to do raka'at padh kar allah se ham lene wale banege.

haseel karne ka tariqa

nmaz ki seefat ko hamari jeendgi may lane ke liye tin lain ki mehnat hai. pehla kam logo may chal-feer kar khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai,haq ta'ala shanahoo ne farmaya ke mai ne tumhari ummat par panch namaze farz ki hai, aur uska may ne apne liye ahad karliya hai ke jo shakhs in pancho namazo ko unke vaqt par ada karne ka aetemam-

kare usko apni jeemmedari par jannat may dakheel karunga aur jo in namazo ka ehtemam na kare to muj par uski koi jeemmedari nahi. (aboo davood)
(2) ek hadis may aaya hai, jo shakhs namaz ka ehtemam karta hai haq ta'ala shanahu panch tarah se uska ikram aur ejaz farmate hai, ek ye ke uspar se reezq ki tangi hata di jati hai, doosre ye ke us se ajabe qabr hata diya jata hai, tisre ye ke pul-sirat par se beejli ki tarah gujar denge, panchve ye ke hisab se mahfooz rahenge. (fazaile namaz)
(3) huzoor ﷺ ka irshad hai, allah jalle shanahu ne meri ummat par sab chijo se pehle namaz farz ki hai,aur qyamat may sab se pehle namaz hi ka hisab hoga. (fazaile namaz)

doosra kam amali mashq karna

✧ namaz ke jaheer aur bateen ko durust kare. (a) namaz ka jaheer yehe ke vuzoo, gusal aur namaz ke fraiz,vajebat, sunnte, mustahabbat, duaaye, qeera'at, azkar aur namaz ke arkan yani qyam, rukoo, sajda, jalsa,salam vagerah sub chijo ko sikhe aur motabar ulma se puchh-puchh kar durust kare.
(b) namaz ka bateen yehe ke namaz is dhyan ke sath padhe ke may allah ko dekh raha hun, aur ye na ho sake to ye dhyan kare ke allah muje dekh raha hai, iske leeye tanhai may do-do rakat nafal namaz padh kar allah ka dhyan jamane ki kosheesh kare.
✧ namaz par mehnat karke namaz may panch bate peda karna jaruri hai, (1) kalme wala yaqin. (2) fazail wala ilm. (3) masail wali shakal (4) allah wala dhyan (5)ikhlas wali neeyyat.
✧ jab bhi koi hajat pesh aaye to namaz hi ke jarye usko hal karne ki mashq kare.

tisra kam dua'a karna

namaz ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.
✧ jo shakhs deel ko fareeg karke avqat aur mustahabbat ki reeayat rakh kar namaz padhe voh momeen hai.✧ vus'ate reezq ka vada aehtemame namaz par hai.

(teesri seefat) **ilm aur zikr**

ilm se ye chaha jata hai ke mera allah is vaqt muj se kya chahta hai,uski tahqiq karna aur jan kar use poora karna.

dore sahaba may ek ilm tha jo poori ummat ko so fi-sad allah ke hukmo par khda kiye huve tha,voh fazail wala ilm tha, jab se fazail wala ilm ummat se neekla to so fi-sad ummat may se namaz jesa aham farija bhi baaqi na raha, ab pheer se mehnat karke fajail wale ilm ko ummat may jeenda karna hai, ilm do tarah ka hai, fajail wala ilm aur masail wala ilm, fajail wale ilm se a'amal ka shoq peda hoga aur masail wale ilm se a'amal sahi honge.

haseel karne ka tariqa

ilm ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. pehla kam logo may chal-feer kar ilme naafe ki khoob da'avat di jaye.

(1) ek hadise pak ka khulasa hai, huzoorﷺne irshad farmaya tamam musalman mard auvrat par din ka itna ilm sikana farz hai jees se halal aur haram ku tamiz ho sake aur jaiz aur na-jaiz ki pehchan ho sake.

(2) ek hadise pak ka khulasa hai, huzoorﷺne irshad farmaya jo banda ilme din sikhne ke liye apne ghar se neekalta hai to fareeshte khushnoodi ke vaste uske pero ke niche apne paro ko beechhate hai, aur tamam makhlooqat yahan tak ke chareende, pareende, jangal may rehne waale janvar hatta ke darya may rehne wali machhleeyan tak uske leeye dua'ae magferat karti hai.

(3) ek hadise pak ka khulasa hai, huzoorﷺne irshad farmaya ilm amal ka imam hai aur amal uske tabe hai, aur ilm ki vajah se banda ummat ke behtarin afrad tak pahonch jata hai. (fazaile zikr)

doosra kam amali mashq karna

- **har amal ke vaqt uski kimat ka pata ho.**
- **ulmae haq ki sohbat ikhteeyar ki jaaye.**

✧ tanhai may motabar kitabo ka motala keeya jaye.

✧ apne aap ko huzoor ﷺ ki sunnato ka paband bana kar jo bhi mas'ala pesh aaye apne maslak ke motabar ulma se poochh kar uspar amal keeya jaaye.

tisra kam dua'a karna

ilm ki haqiqat ko dua'ao ke jarye ro-rokar allah se khub mange

(doosra juz hai) **zikr**

zikr se ye chaha jata hai ke hamare andar
allah ka dhyan aa jaye.

makhlooq ki mashguli chahe jaiz ya halal hi kyun na ho deel par jaroor asar karti hai, us asar ka nam gaflat hai, aur us gaflat ko door karne ke leeye allah ka zikr hai.

har chij ki safai ke leeye koi na koi chiz jaroor hoti hai jese kapde aur badan ko saf karne ke leeye sabun hota hai aur lohe ke zang ko door karne ke leeye aag ki bhatti hai, isi tarah deelo ke zang ko door karne ke leeye allah ke zikr ki jaroorat hoti hai.

haseel karne ka tariqa

zikr ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chal-feer kar zikr ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad he jannat may jane ke bad ehle jannati ko keesi bhi chiz ka qalk aur afsos nahi hoga bajuz us ghdi ke jo dunya may allah ke zikr ke bager gujar di hogi.

(2) huzoor ﷺ ka irshad hai allah ke zikr se badh kar keesi aadmi ka koi amal ajabe qabr se jiyadah njat dene vala nahi.

(3) ek sahabi ne arz keeya ya rasoolullah ﷺ ahkam to shariat ke bahot se hai (jeen par amal to jaroori hai lekeen) muje koi aisa amal bata do jeesko may apna mamool bana loo, aap ﷺ ne irshad farmaya tumhari zuban allah ke zikr se har vaqt tar tar rahe. (teermeezi)

doosra kam amali mashq karna.

✧ subho sham ki tasbihat ko pabandi ke sath, qibla rookh beth kar mane ko samajh kar,-

allah ke dhyan ke sath poori kare.

✧ qurane pak ki teelavat aadab ki ria'ayat karte huve tatil aur tajvid ke sath karne ka ahtemam kare.

✧ moqa-mahal, khalvat aur jalvat ki masnoon dua'ao ka ehtemam kare.

tisra kam dua'a karna

zikr ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange

(chothi seefat) ikrame musleem

ikrame musleem se ye chaha jata hai ke hamare andar aur poori ummat ke andar jod peda ho jaaye.

haq se jeeyadah dene ka nam ikram hai lehaza ham hamare haq ki reea'ayat karte huve doosro ke haq ko ada karne wale bane, haqdar ko haq to dena hi hai, is may do bate hai ek hai akhlaq aur doosra hai mamlat, akhlaq aur mamlat ki durusti se aapas may jod peda hoga aur geron ke iman may dakheel hone ki rahe khulegi.

namaz ham masjid may padhte hai,rojah hamare andar hota hai, aur zakat seerf iman wale ko di jati hai, aur haj ke ilaqe may gero ka jana mana hai, isleeye ger to hamare akhlaq aur mamlaat se hi muta'asseer honge.

mamlat ke beegadne se nekya doosro ki ho jayegi, aur mamlat ki durusti se nekyo ki heefazat hogi, aur hamare andar ikram ka jazba peda hoga.

haseel karne ka tariqa

ikram ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chal-feer kar ikram ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai voh shakhs jo hamare badon ki tazim na kare, hamare bachcho par raham na kare aur hamare ulma ki qadar na kare voh hamari ummat may se nahi hai. (musnade ahmad)

(2) huzoor ﷺ ka irshad hai makhlooq sari ki sari allaah ta'-ala ki ayal hai, pas allah ta'ala ko voh shakhs bahot mah-boob hai jo uski -

ayal ke sath ahsan kare. (meeshqat)

(3) huzoor ﷺ ka irshad hai jo shakhs apne bhai ke keesi kam may chale-feere aur kosheesh kare uske liye das baras ke etekaf se afzal hai.

doosra kam amali mashq karna

✧ har musalman par izzat ki neegah dalne ki mahq kare. ✧ geron se achcha sulook kare,✧ harek ke huqooq ko jan-jan kar ada kare, ✧ apni zat se keesi ko taklif na pahonc-haaye, sub ko faida pahonchaye, ✧ gunehgar se nafrat na kare balke gunahon se nafrat kare,✧ jo apne leeye pasand kare vohi apne bhai ke leeye pasand kare.

tisra kam dua'a karna

ikram ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.

(panchvi seefat) **ikhlase neeyat**

ikhlase neeyyat se ye chaha jata hai ke hamare andar leellaheeyat peida ho jaaye.

yani ham jo bhi amal kare khalees allah ko raji karne ke leeye kare, usmay deekhlava na ho, keesi ko raji karne ke leeye na ho.

ham jo bhi amal karte hai,voh sahi hai ya galat, ulma hi bata sakte hai,aur amal may ikhlas hai ya nahi hai allah hi jante hai,lekeen allah us vaqt batlayenge jab amal karne ka vaqt hath se neekal chooka hoga, ikhlas badi latif shei hai, aakheer may aata hai aur sabse pehle chala jata hai, allah bahot be-neeyaz hai, sheerk wale amal neeyyat ki kh-arabi ki vajah se mardood qarar diye jate hai, qyamat may sabse pehle jeen ka heesab hoga usmay shahid, sakhi aur aaleem honge, jeenko neeyat ki kharabi ki vajah se jahan-nam may phenk deeya jayega.

haseel karne ka tariqa

ikhlas ki seefat ko hamari jindgi may laane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chal-feer kar ikhlaas ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai ikhlas walo ke leeye khush-hali ho ke voh heedayat ke chirag hai, unki vajah se sakht se sakht feetne door ho jate hai. (bayhaqi)

(2) huzoor ﷺ ne irshad farmaya is ummat ko raf'ato izzat aur din ke farog ki basharat suna do, lekeen din ke keesi kam ko jo shakhs dunya ke vaste kare, aakherat may uska koi heessa nahi.

(3) huzoor ﷺ ne irshad farmaya muje tum par sabse jeeya-dah khof sheerke asgar ka hai, sahaba r.a. ne arz keeya sheerke asgar keeya hai ? aap ﷺ ne irshad farmaya deekhl-ave ke leeye amal karna.

doosra kam amali mashq karna

✧ har amal ke vaqt apni neeyyat ko durust kare, ✧ amal shuroo kare to soche ke ye kam may keeske leeye kar raha hu namaz ke alava tamam amal ke darmyan may bhi soche ke ye kam kees ke leeye ho raha hai, aur aakheer may bhi soche ke ye kam keeske leeye huva. ✧ agar javab hi allah ke leeye to shukr ada kare aur isteegfar kare ke jesa haq tha vesa ada na ho saka, kyunke bad neeyyati se amal mardood ho jata hai,aur be-neeyyati se amal faseed ho jata hai✧ ro-jana koi ek amal aesa kare jeesko allah aur uske fareeshto ke seeva koi na dekhe.

tisra kam dua'a karna

ikhlas ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.

(chhathi seefat) da'avate iallah

da'avate iallah se ye chaha jata hai ke hamare jan aur mal ki tartib sahi ho jaaye.

har insan ko allah ne do nemate di hai, jan aur mal, momeen ke jan aur mal ko allah ne jannat ke badle may khgrid leeya hai, jan aur mal allah ki di huyi amanat hai, use ham apni marji ke mutabeeq istemal karenge to qura'-ane pak ke fesle ke kheelaf hoga.

jab tak ummat ke jan aur mal ka istemal sahi tha din dunya may sar-sabz aur shadab tha, jab se jan aur mal ka istemal galt tariqe se hone laga to ger mehsoos tariqe se din jindgyo may se neekalta chala gaya.

sheerat ko utha kar dekho ke huzoor ﷺ ne aur sahaba r.a. ne jan aur mal kaha lagaya ? pata chalega ke apne aap ko sab se jiyadah din par lagaya, pheer bivi bachcho par lagaya aur vaha se vaqt bacha to apni kamayi par lagaya,aur jo kuchh kamaya usko jiyadah se jeeyadah din par lagaya, vaha se bacha to bivi bachcho par lagaya, is tarah din ki mehnat karenge to allah ta'ala bager mehnat ke mal denge aur bager mal ke chije denge, aur bager chijo ke kam banayenge.

hamari jan aur mal ki tartib sahi ho jaye iske leeye buzurgane din ne ek tartib batayi hai, jindgi ki mashgooli may se neekal kar jald se jald char mahine allah ke raste may lagaye,aur uske noor ko baqi rakhne ke leeye har sal chalis deen lagaye, aur iske noor ko baqi rakhne ke leeye maqami panch kam pabandi ke sath kare.

haseel karne ka tariqa

da'avate iallah ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chalfeer kar da'avate iallah ki khoob da'avat di jaye.

(1) huzoor ﷺ ne irshad farmaya allah ke raste may thodi der khada rehna shabe qadr may hajre aswad ke samne ibadat karne se behtar hai. (ibne heebban)

(2) huzoor ﷺ ne irshad farmaya ek subh ya ek sham allah ke raste may neekal jana dunya aur ma-fiha se behtar hai.

(3) huzoor ﷺ ne irshad farmaya thodi der ka allah ke raste may khada hona apne ghar ki sattar sal ki namaz se afzal hai.

doosra kam amali mashq karna

✧ har sal chalis din ka ehtemam kare, ✧ maqami kam pabandi ke sath kare, ✧ aane waali jama'at ki nusrat kare, ✧ haftewari ijtema may-

ta'aam aur qyam ke sath sheerkat kare, ✧ mashvare, jod aur ijtema may pabandi ke sath sheerkat kare.

tisra kam dua'a karna

da'avate iallah ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.

khulasah

ye chhe seefat seerf bayan karne ke leeye nahi hai, balke mehnat kar ke apni jindgi may lana hai, isleeye jab bhi da'avat de to chhe seefat ki haqiqat ko samne rakh kar da'-avat de, bat karne wale ke samne agar chhe seefat ke haqi-qat na hogi sirf chhe seefat ka ilm hoga to us ilm ki vajah se doosro ki islah ki neeyyat ho jayegi,apni islah ki neeyyat na rahegi, jeeski vajah se khud uski apni da'avat se uska yaqin nahi banega, aur doosro par uski da'avat ka asar bhi nahi hoga.

agar doosro ki islah ki neeyat hogi to do bat ke alava tisri bat na hogi, ya to loog da'avat qabool kar lenge ya in-kar karenge, agar bat qabool karli to da'avat dene vale may ujb aur qeebr aayega aur agar bat ko qabool nahi ki to gu-ssa aayega ya mayusi aayegi,aur jab mayusi aayegi to khud kam ko hi chhod bethega.

asal may da'avat ke jarye se apne yaqino ki tabdili ma-qsood hai, isleeye jees seefat ki da'avat de to us seefat ki haqiqat ko samne rakh kar da'avat de, apni yaqin ki tabde-eli ki niyyat se jab da'avat denge to allah pak us da'avat may voh tasir peda karenge jo doosron ki hidayat ka jarya bane-gi, aur uski apni da'avat may koi kami nahi aayegi.

malfoozat hazrat movlaana sa'ad sahab da. br.

jo bat munaaseeb hai voh haaseel nahi karte
jo apni geerah may hai use kho bhi rahe hai
be-ilm bhi ham log hai aur gaflat bhi hai taahi
afsos ke andhe bhi hai aur so bhi rahe hai

tarke layani

yani aese kamo aur aesi baton se bachna jees se na dunya ka faida ho na din ka.

jees tarah bimar aadmi ko dava ke sath parhez bataya jata hai take jald seehat meele aur tandurasti badhe, isi tarah chhe seefat ke jarye jo din hamari jindgi may aa raha hai uski hifazat ke leeye gunaho ke sath-sath fujool kam aur fujool bato se bache take nekyo ki heefazat ho aur nekyo may badhotri ho.

✧ fujool bat nekyon ko is tarah kha jati hai jees tarah aag sooki lakdi ko kha jati hai,ya jees tarah ustura balo ko uda deta hai.

✧ huzoor ﷺ ka irshad hai jo shkhs allah par aur aakherat ke deen par iman rakhta ho usko chahye ke kheir ki bat kahe ya khamosh rahe. (bukhari)

✧ huzoor ﷺ ka irshad hai jo shakhs do bato ka jeemma lele(ke galat jaga par istemal nahi karenge to) mai uske liye jannat ka jameen hun, ek jaban doosri shrmgah.(bukhari)

✧ huzoor ﷺ ne irshad farmaya aadmi seerf logon ko hansane ke leeye koi aesi bat keh deta hai jees may koi harj nahi samajata lekeen uski vajah se jahannam may jamin aasman ke darmyani fasle se bhi jeeyadah gehrayi may pahonch jata hai. (musnade ahmad)

✧ huzoor ﷺ ne irshad farmaya banda jab tak apni juban ki hifazat na kar le iman ki haqiqat ko haseel nahi kar sakta.

✧ hazrat sulayman al. se naqal keeya gaya hai ki agar kalam (bat karna) chandi hai to sukoot (chup rehna) sona hai.

✧ hazrat umar r.a. farmate hai jo shakhs fuzool kalam chhod deta hai usko heekmat ata ki jati hai, ✧ jo shakhs fuzool dekhna chhod deta hai use khushuae qalb inayat keeye jata hai. ✧ jo shakhs fuzool khana pina tark kar deta hai use ibadat ki lazzat haseel hoti hai. ✧ jo shakhs hansi tark karde to usko roab aur dabdba ata keeya jata hai✧ jo shakhs majak aur beja deellagi tark kardeta hai to uske deel may iman ka noor jalvagar hota hai.

maqami panch kam

rojane ke tin kam

(1) keesi bhi ek namaz ke bad masjid war jama'at ke sath apni zat se lekar apna ghar, apni basti, poori dunya balke qyamat tak aane wale insano ki jeendgi may so fi-sad din haqiqat ke sath kese aajaye uski feekr ko le kar mashvare may bethna takazon ko ghar se soch kar jana aur apne je-emme jobhi takaja aaye usko poora karne ki neeyat ke sath mashvare may bethna. gujeeshta kal ki kargujari lena aur aaindah kal ke takajon ko bantna, aur kam se kam vaqt may is kam ko poora karna.

(2) masjid ki aabadi ke leeye aur mashvare ke takajon ko poora karne ke leeye dhai ghante fareeg karna,jeesmay tin amal yani talim aur isteqbal ke sath ghar-ghar ki mulaqat karna jees may is bat ki feekr karna ke ✧ ghar ke sab loog namazi ban jaye, ✧ sab ki namaz sahi ho jaye ✧ sab teela-vat karne wale ban jaye ✧ jo jama'at aaye uska sath dene wale ban jaye ✧ mard sab jama'at may jane wale ban jaye ✧ masjid may jo talim ho rahi ho uski da'avat de ✧ jo sa-thi jama'at may gaye ho unke ghar ki khabar geeri karna ✧ basti may koi bimar ho uski bimar pursi karna ✧ mar-hoom ke ghar walo ki taziyat karna ✧ tashkil karna✧aur vasool karna, agar is tarah kam huva to mulko ke takaze apni masjid se poora kar sakenge.

(3) chaar mahine aur chalis deen ki jama'ate apni masjid se takaze par neekal sake uske leeye ghar ka mahol aur khusoosan mastoorat ka jahan banana bhi bahot jaroori hai, iske leeye rojana do talim pabandi se karna, k masjid ki talim jees may fajail ki tamam kitabo may se moqa b-moqa thoda-thoda padhna aur mohtaj bankar sunna.

aur doosri talim apne ghar may karna, ghar ki talim khud kare aur pabandi se jude, talim may tamam mastoo-rat aur tamam bachcho ko sharik kare, yahan tak ke-

dudh pite bachche ko bhi ma apni god may lekar bethe,jees may quran ke aur chhe seefat ke mujakre ke sath-sath vuzoo, gusal aur namaz ke farais, vajebat, sunnate, makroohaat, aur faseed karne wali chijo vagerah ke mujakre bhi vaqtan f-vaqtan kare, aur har hafte jaha par mastoorat ki talim hoti hai usmay bhi pabandi ke sath bheje,isse mastoorat may amal ka shok peda hoga aur dindari aayegi aur mardo ke leeye da'avat ke kam may madadgar hogi.

hafte ka ek kam

(4) hafte may do gasht karna, ek apni masjid ka aur ek pados ki masjid ka jo mashvare se tei ho, jees may do namazo ka vaqt fareeg kare aur char amalo ke sath kare, doosri masjid ke gasht me sharik hone ke leeye sab sathi apni masjid may jama ho kar jma'at ki shakal may doosri masjid may pahoche, doosri masjid may agar gasht nahi hota ho ya pabandi ke sath nahi hota ho to gasht ke deen hi pahoche, aur sath de kar aur targib de kar pabandi se gasht karne par ubhare, agar paband ho jaye ya pabandi se gasht ho raha ho to vaha par gasht ke deen na jaaye, balke gasht ke deen ke alavah ke deen may ja kar unko saath rakhe aur gasht ke tamam umoor khud karke unko bataya jaye, jab sikh jaye to doosri masjid tei kare.

mahine ka ek kam

(5) sattais deen mehnat karke tin deen ki apni jama'at khud banaye aur hafta tei karke mashvare se aas-pas may jaha jaana tei ho allah ke raste may neekal jaye take sattais deen may jo gaflat aur gandgi deel may peida hui ho voh neekal jaye aur deel fheer se bandgi ke qabeel ho jaye, aur isi ke sath-sath aas-pas ke ganvo ki feekar bhi ho jaye aur inhi feekro ki bunyad par allah ta'ala sal may char mah ya chalis deen ke leeye mulk aur berune mulk jane ki tovfiq ke sath-sath asbab bhi peida kar de.

akhlaaq ek husne ilaahi ka taaj hai
hai jees ke sar par uska jamane may raj hai

sunnate

chobis ghante ke etebar se ham jo bhi amal kare agar us amal ko allah ke hukm ke mutabeeq aur huzoor ﷺ ke tariqe ke mutabeeq aur allah ko raji karne ke leeye karenge to voh amal maqbool hoga aur din banega,aur isi ke upar dunya aur aakherat ki kamyabi ka daro madar hai,isleeye har amal ka sunnat tariqa aur moqa-mahal ki dua'aye leekhi ja rahi hai, allah rabbul izzat ham sab ko in bato par amal karne ki tovfiq ata farmaye. aamin.

khane ki sunnate aur aadab

> khane se pehle ye neeyyat kare ke khane se jo taqat aaygi use allah ke ahkam poora karne par kharch karunga, aur ye soche ke khane se pet nahi bharta balke allah bharte hai.

> sab se pehle dono hath pahocho tak dhoye.(hath ko pucchhe nahi) aur kulli kare. (teermeezi)

> dastar khan beechha kar khana khaye. (bukhaari)

> tin tariqo may se keesi ek tariqe par bethe, ek janu, do janu aur ukdu yani dono ghutne khade ho aur surin jamin par ho.

> unche aavaz se 'beesmeellahee v-ala barkateellah' padh kar khana shure kare. (aboo davood)

> dahne hath se khana khaye. (bukhari)

> khana ek kisam ka ho to apne samne se khaye.(bukhari)

> agar koi luqma geer jaye to utha kar saf karke khaye. tek laga kar na khaye. (musleem)

> khane may koi aeb na neekale.

> agar shuroo may 'beesmeellah' padhna bhool jaaye to ye padh le 'beesmeellahee avvalahu v-aakherahu'.(abu davud)

> allah ka zeekr karte huve khaye, gam ki bate na kare.

> khane ke vaqt beelkul khamosh rehna makruh hai.(shmi

> khana sab meel kar khaye usmey barkat hoti hai.(ab.da.)

> sathi ki reeayat ke sath aehteram kate huve khana khaye.

> bartan ke darmyan se na khaye kyunke darmyan may barkat najeel hoti hai. > joota utar kar khana khaye.(darmi)

> tin ungleeyon se khana khaye, bich ki aur shahadat ki ungli aur anguthe se.
> doosre ke sath khana kha rahe ho to jab tak voh khana khata rahe apna hath na roke. (ibne maja)
> jab khana kha chuko to bartan ke us heesse ko barabar saf kar lo jaha par hamne khana khaya hai, to bartan us ke leeye dua'aye magferat karta hai.
> hath dhone se pehle apni ungleeya chat lo, pehle bich ki pheer shahadat ki pheer angutha. (musleem)
> pehle dastarkhan uthaye pheer uthe.
> jab dastarkhan uthne lage to ye dua'a padhe 'alhamdu leellahee hamdan kasirn tayyebam mubarakan fihee gay-r mukaffeen vala muvaddain vala mustagnan anhu rabbana' tarjuma- sub tarif allah ke leeye hai aesi tarif jo bahot pa-kiza aur ba-barkat ho, ae hamare rab ! ham is khane ko kafi samaj kar ya beelkul rukhsat karke ya isse ger mohtaj ho kar nahi uth rahe hai.
> khana khane ke bad hath dhoye aur kulli kare.
> khana kha kar masjid ke rumal se hath saaf na kare.
> khane ke bad ki dua'a padhe 'alhamdu leellaheel lazi at-amana v-sakana vaja-a-lana meenal musleemin' tarjuma sb tarif allah ke leeye hai jeesne kheelaya peelaya aur mu-salman banaya.
> khane ka heesab na ho uski dua'a 'alhamdu leellaheel lazi hu-v ash-ba'ana v-arvana v-an-am alayna v-afzal' tarju-ma-us allah ka(lakh-lakh)shukr hai jeesne hame ser keeya aur seyrab keeya aur ham par ye fazl aur inam farmaya.
> jab keesi ki da'avat khaye to ye padhe 'allahum-m at-im man at-a-mani vaski man sakani' tarjuma- ae allah ! jees shakhs ne muje kheelaya too usko kheela aur jeesne muje peelaya too use peela.
> mejban ko ye dua'a de 'allahum-m bareek lahum fima razaqtahum fagfeer lahum vrhamhum' tarjuma- ae allah ! tune jo reezq unko deeya hai us may-

aur barkat de aur pheer unki magferat farma aur un par raham kar. (heesne hasin)

> khane se pehle hath dhona gurbat door karta hai aur khane ke bad hath dhona ranj door karta hai.

> jees khane par beesmeellah na padhi jaye shetan us par kabja kar leta hai.

> hazrat aboo hurerah r.a. se reevayat hai ke ek ungli se khana shetan ki aadat hai,do se khana mutakabberin ki aadat hai, aur tin ungleeyon se khana hazrate ambeeya al. ki aadat hai.(jamul vasail) aur mulla ali qari rh. ne leekha hai ke panch ungleeyon se khana harison ki alamat hai.

pine ki sunnate aur aadab

> dahne hath se piye kyunke baye hath se shetan pita hai.

> beth kar piye (musleem)   > beesmeellah padh kar piye.

> tin sans se piye aur tino martaba bartan ko munh se alag kare.

> dekh kar piye.> pine ke bad 'alhamduleellah' kahe.(bu.)

> bartan ke tute huve keenare ki taraf se na piye.(abu da.)

> koi bhi aesa bartan ho jees se daf-atan pani jeeyadah aajane ka aehtemal ho (jese mashkizah) ya ye andesha ho ke ismay koi sanp ya beechhoo ho aese bartan se munh laga kar pani na piye.

> pine ki chij agar garam hai to phoonk mar kar na piye.

> pani choos kar piye, gat-gat ki aavaz na ho.

> koi bhi chij agar pi kar doosro ko deni ho to dahni tarf se shuroo kare.   > peelane wala sab se aakheer may piye.

> pani pine ke bad ye dua'a padhe,'alhamdu leellaheel lazi sakana azban furatan beerahmateehi ma'an v-lam yaj-alhu beejunubeena meelhan ujaaja' tarjuma- sab tarif allah ke leeye hai jeesne apni rahmat se hame mitha khushgawar pani peelaya, aur hamare gunaho ke sabab usko khara, kadva nahi banaya.

dudh pine ke bad ye dua'a padhe

'allahum-m bareek lana fihi v-zeedna meenhu'(hees. has.)

tarjuma- ae allah! too ismay hamay barkat ata farma aur ye ham ko aur jeeyadah nasib farma.

zamzam ka pani ye dua'a padh kar piye

'allahum-m inni as-alu-k ilman nafeeav v-reezqav va-seeav v-sheefa'am meen kullee da'a'(heesne hasin) tarjuma- ae allah! may tuj se nafa pahochane wale ilm aur farakh roji aur har bimari se sheefa ka sawal karta hun.

nakhun katne ki sunnate aur adab

➢ dahne hath ki shahadat ki ungli se shuroo kare, chhoti unngli tak, pheer baye hath ki chhoti ungli se shuroo kare anguthe tak, dahne hath ke anguthe par khatam kare.

➢ pao may dahne per ki chhoti ungli se shuroo kare angu-the tak, aur baye per ke anguthe se shuroo kare aur chhoti ungli par khatam kare.(jees tartib se per ki ungliyon ka kheelal keeya jata hai)

➢ nakhun ko daton se katna makrooh hai, us se bars aur junoon peda hota hai.

➢ huzoor ﷺ juma'ah ke deen namaze juma'ah se pehle munchh aur nakhoono ko katte the. (shami)

➢ jo shakhs juma'ah ke deen nakhun kate agli juma'ah tak balao se usko allah ta'ala panah denge.

sone ki sunnate aur aadab

➢ jab sone ka irada kare to pehle vuzoo kare, aur do rakat salatut tovbah ki neeyyat se nafal namaz padh kar apne gunahon ki mafi mange, agar ba-vuzoo sone ke bad mot aagayi to shahadat ka martaba meelega. (aboo davood)

➢ tin bar apna beestar jad le, (seehahe seetta) masjid may ho to hath pher le, (masjid may mota kapda beechha kar soye aur aetekaf ki neeyyat kar le)

➢ sone se pehle doosre kapde tabdil karna sunnat hai.

➢ dono aankho may tin-tin salai surma laga kar soye.

➢ sone se pehle 'beesmeellah' padh kar darvaja band kar de cheerag bujha de, bartan dhak de, dhakkan na ho to upar lakdi rakh de. (seeha'ae seetta)

> tahajjud may uthne ke leeye sure kahaf ki shuroo ki aur aakheer ki das-das aayate padh le aur jees vaqt uthne ka iradah ho uski neeyyat karke soye, insha allah vaqt par aankh khul jayegi.

sone se pehle kuchh na kuchh padh leeya karo

> sure vaqeaa padh le kabhi faqa nahi aayega.

> sure aleef lam mim sajda aur sure mulq padh le ajaabe qabr se mahfooz rahenge. (teermeezi)

> sure baqarah ka aakhri ruku padh le. (bukhari)

> aayatul kursi padh le jees se allah ta'ala ghar ki heefazat farmate hai, aur shetan se mahfooz rakhte hai, aur ek fareeshta uske seerhane mukarrar farmate hai jo mot ke alavah har chij se uski heefazat karta hai.

> sure fateha aur charo qul padh le.(bukhari)

> durood sharif padhe.

> tin bar isteegfar padhe. (teermeezi)

> tasbihe fateema, tetis martaba 'subhanallah' tetis martaba 'alhamduleellah' aur chotis martaba 'allaahu-akbar' padhe, (musleem) jees se deen bhar ki thakan door ho jati hai, aur badan may quvvat aati hai.

> in sab ko padh kar dono hathelee par phoonk mar kar munh se shuroo kar ke poore badan par jahan tak hath pahonch sake pheir le.

> us ke bad dahna hath dahne gal ke niche rakh kar dahni karvat par qibla rukh ho kar so jaye. (teermeezi) aur baya hath bayi ran par rakhkhe aur per ko thoda sa mad le.

> aur ye dua'a tin bar padhe,'allahum-m qini ajab-k yav-m tab-asu ibadak' (aboo davood) tarjuma- ae allah! too muje apne ajab se bachaiyo jees deen too apne bando ko (qabrose) uthaye.

> phheer ye dua'a padhe,'allahumm beesmee-k amutu v-ahya (bukhari) tarjuma- ae allah ! mai tere hi nam par marunga aur (tere hi nam par) jita hun.

> sote may koi achha khavab dekhe aur aankh khul jaye-

to 'alhamduleellah' kahe aur un logon se bayan kare jo ham se mohabbat karte hon take achhi tabeer de. (bukhari)

➤ aur jab bura khavab dekhe to apni bayi janeeb tin martaba thutkar de ya thuk de ya funk mar de, aur tin martaba 'a-auzu' padhe aur karvat badal de, aur keesi se khavab ka zikr na kare take voh khavab koi nuqsan na pahochaye.

➤ jab sote huve dar jaye ya gabhrahat ho jaye ya nind uchat jaye to ye dua'a padhe,'auzu bee-kaleematil laheet tammatee meen gadabeehi v-iqabeehi v-sharee ibadeehi v-meen hamazatees shayatinee v-any yah-duroon' (teermeezi) tarjuma- allah ta'ala ke poore kalemat ke vaste se mai allah ke gajab se aur uske ajab se aur uske bando ke shar se aur shetano ke vasvaso se aur mere pas unke aane se panah chahta hun.

➤ agar masjid may soye hon aur koi hajat pesh aaye to akela na jaye balke keesi sathi ko sath le kar jaye aur agar gusal ki hajat pesh aajaye to keesi ko utha kar fovran masjid se neekal jaye aur usi sathi ke jarye jaroorat ki chije bahar manga le.

➤ nind se uthte hi dono hathon se chehre aur aankho ko male take nind ka khumar door ho jaye. (sham. teermeezi)

➤ uske bad tin martaba 'alhamduleellah' kahe aur kalmaye tayyeba padhe, phir ye dua'a padhe,'alhamdu leellaheel-lazi ahyana ba'a-d ma amatana v-ilayheen nushoor' tarjuma- us allah ka (bahut-bahut) shukr hai jeesne hame marne ke bad jeela deeya, aur usi ki taraf mar kar jana hai.(aboo da.)

➤ jab bhi so kar uthe to meesvaq kar le.(musnade ahmad)

➤ bartan may hath dalne se pehle tin martaba hath ko achhi tarah dho le.

➤ jab bhi kapde ya jute pehne to avval dahne hath ya per may aur pheer baye hath ya per may pehne aur jab neekale to pehle baye hath ya per se neekale.

➤ dopahar ko zohar se pehle sona sunnat hai chahe nind aaye ya ne aaye (isse tahajjud may uthne ke leeye madad meelegi ➤ ek leehaf mey do mard ya do aurten na soye.

beytulkhla ki sunnate aur aadab

> beytulkhla may sar dhank kar aur juta-chppal pahen kar dakheel ho, dakheel hone se pehle ye dua'a padh le,'beesm-eellahee allahum-m inni auozu beek meenal khubusee val khabais' tarjuma- ae allah! mai teri panah chahta hun kh-abis jeeno se mard ho ya aurat, faidah mulla ali qaari r.a. ne meerqat may leekha hai ke is dua'a ki barkat se beytul-khla ke khabis shayatin aur bando ke darmyan parda ho jata hai, jees se voh sharmgah nahi dekh pate.

> beytulkhla jane se pehle anguthi ya keesi chij par allah ka nam ya qura'ane pak ya huzoor ﷺ ka nam mubarak le-ekha huva ho aur deekhai deta ho to usko utar kar bahar chhod kar jaye. (nasai)

> beytulkhla may dakheel hote vaqt pehle baya qadam an-dar rakhe aur kadamche par dahna per pehle rakhe aur jab utre to pehle baya per niche rakhe. (zadul ma'ad)

> jab isteenje ke leeye satar khole to aasani ke sath jeetna niche ho kar khol sake utna behtar hai. (teermeezi)

> isteenja karte vaqt qeeble ki taraf na chehra kare na pith kare.

> isteenja karte vaqt shadid jaroorat ke bager bat na kare aur zikr bhi na kare.

> isteenja karte vaqt ujve khas ko dahna hath na lagaye, agar pak karne ke leeye jaroorat ho to baya hath istemal kare.

> peshab pakhano ke chhinton se khoob bache, aksar aja-be qabr inke chhinton se na bachne ki vajah se hota hai.

> isteenja karte vaqt baye per par jeeyadah jor dekar bethe take sahoolat se faragat hoa jaye. (teermeezi)

> beytulkhla may na nak saf kare aur na thooke.

> beth kar peshab kare, khade-khade peshab na kare.(teer.

> peshab karne ke leeye naram jaga talash kare take chhi-nte na ude.

> gusal khane may peshab na kare usse aksar vasvase peda

hote hai.

> jab beytul khala se neekle to pehle dahna per bahar neekale pheer baya per, uske bad ye dua'a padhe, 'gufran-k alhamdu leelleeheel-lezi aj-ha-b anneel aja v-aafani' tarjuma- ae allah! mai tujse magferat ka sawal karta hun,sub ta'arif allah hi ke leeye hai jeesne muj se ija dene wali chij door kardi aur muje aafyat ata farmayi. (meeshkat)

moonajaat

hava'o heers wala deel badal de
mera gaflat may dooba deel badal de

badal de deel ki dunya deel badal de
khudaya fazl farma deel badal de

gunehgari may kab tak umr katoo
badal de mera rasta deel badal de

sunun may nam tera dhadkano may
maja aajaye movla deel badal de

karoo qurban apni saari khushyan
too apna gam ata kar deel badal de

hataa loon aankh apni ma seeva se
jeeyun mai teri khateer deel badal de

sahal farma musalsal yaad apni
khudaya raham farma deel badal de

pada hoon tere dar pe deel shakista
rahun kyun deel shakista deel badal de

tera ho jaun itni aarzu hai
bas itni hai tamanna deel badal de

meri faryaad sun le mere movla
bana le apna banda deel badal de

momeen jo feeda naqshe kadame paak nabi ho
ho zere qadam aaj bhi aalam ka khazina
gar sunnate nabvi ki kare parvi ummat
tufaan se neekal jaye feer uska safina

gusal ka masnoon tariqa

☛ kapde neekalne se pahle poori 'beesmeellah' padhe.

☛ neeyyat kare, vajeeb gusal ho to ye kahe, napaki door karne ke leeye gusal karta hun, aur pak ho to ye kahe, allah ko raji karne ke leeye ur sawab haseel karne ke leeye gusal karta hun.

☛ pehle dono hath pohcho tak tin bar dhoye, peshaab pakhane ki jagah dhoye chahe napaki na lagi ho, pheer badan ke keesi bhi heesse may napaki lagi ho to use dho le.

☛ vuzoo kare, jeesmay munh bhar kar kulli kare aur nak may khoob safai kar ke jaha tak naram jagah hai vaha tak tin bar pani pohchaye.

☛ uske bad sare par pani dale,pheer dahne kandhe par pheer baye kandhe par, itna pani dale ke sar se pauv tak pahonch jaye, pheer badan ko hath se male, ye ek bar huva, isi tarah doosri aur tisri bar bhi pani bahaye, agar ek bal barabar jagah bhi sooki rahegi to gusal nahi hoga.

☛ kan nak vagerah jahan bhi pani na pahonchne ka andesha ho aehtyat se pahonchaye.

☛ bagal ke bal, naf ke niche ke bal, har hafte saf kare varna har pandrah deen may saf kar le aur agar chalis deen gujar gaye to gunehgar hoga.

gusal ke tin faraiz

(1) kulli karna, is tarah par ke saare munh may pani pahonch jaye. (2) nak ki naram haddi tak pani pahochana. (3) saare badan par is tarah pani bahana ke ek bal barabar jagah bhi sookhi na rahe. (ek bal barabar jagah bhi sookhi reh jayegi to gusal nahi hoga)

gusal ki panch sunnate

(1) dono hath pahoncho tak dhona. (2) vuzoo karna. (3) isteenja karna,aur badan par najasat lgi ho use dhona. (4) napaki door karne ki neeyyat karna. (5) tamam jeesam par tin bar pani bahana.

gusal ke panch makroohat

(1) bager majboori ke aesi jagah gusal karna jaha ger mahram ki najar pade. (2) bager kapde pehne nahaate vaqt qeeble ki taraf munh karna. (3) gusal kate vaqt bageir jaroorat ke bat chit karna. (4) gusal karte vaqt dua'aye padhna (5) jo chije vuzoo may makrooh hai voh chije gusal may bhi makrooh hai.

meesvaq ke fazail

☞ huzoor ﷺ ne farmaya jo namaz meesvaq karke padhi jaye voh us namaz se jo beela meesvaq padhi jaye sattar darja afzal hai. ☞ ek hadis may vareed hai ke meesvaq ka aehtemam keeya karo usmay das faide hai,(1) munh ko saf karti hai. (2) allah ki raza ka sabab hai. (3) shetan ko gussa deelati hai. (4) allah ta'ala mahboob rakhte hai. (5) fareeshte mahboob rakhte hai. (6) masodo ko quvvat deti hai. (7) balgam ko qata'a karti hai. (8) munh may khushboo peda karti hai. (9) sufra ko door karti hai.(10) neegaah ko tej karti hai. uske alavah ye ke sunnat hai.

☞ ulma ne leekha hai ke meesvaq ke aehtemam may sattar faide hai,jeen may se ek ye ke marte vaqt kalmaye shahadat padhna nasib hota hai.

☞ huzoor ﷺ ne farmaya agar may ummat ke leeye mushkeel na samajta to unhe har namaz ke vaqt meesvaq ka hukm deta. (musleem)

☞ hazrat ali r.a. irshad farmate hai meesvaq hafeza badhati hai, aur balgam door karti hai.

☞ meesvaq ek baleesht se jeeyadah lambi na ho, sidhi ho, jeeyadah moti na ho, be-geerah ho, piloo ki ya jaitoon ki ho to behtar hai. (teebbe nabvi may he ke jeeyadah nafe akhrot ki jad hai)

☞ meesvaq ka tariqa yehe ke meesvaq ke niche ke heesse may choti ungli aur upar ke heesse ki taraf jo munh ke qarib hai angutha ho aur baqi ungliyan meesvaq ke upar rakhe.

☞ meesvaq ko choosa na jaye, is se vasvasa aur andhaapan peda hota hai, albatta hakim teermeezi r.a. kehte hai ke-

pehli martaba meesvaq ki jaye use choosna chahye aur saf thook jees may khun na ho neegal lena chahye, ye mot ke alavah tamam bimari ke liye mufid hai.

☞ muthi may meesvaq dabane se bavasir peda hoti hai.

☞ cheet let kar meesvaq karne se teelli badhti hai.(fa.mees.)

☞ istemal se pehle meesvaq dho leeya jaye,take uska melkuchel door ho jaye, isi tarah meesvaq karne ke bad bhi dho leeya jaye varna shetan usko istemal karta hai. (fa. meesvaq)

☞ meesvaq khadi karke rakhnee chahye, jamin par na dali jaye, varna junoon ka khatra hai.

☞ meesvaq dahni taraf se shuroo kare, (chahe sidhi kare ya upar niche) aur tin bar kare.

☞ bans ki meesvaq karna aur betulkhla may meesvaq karna makrooh hai.

☞ meesvaq ko dono taraf se istemal na kare.

vuzoo ke fazail

☞ vuzoo ke aaza qayamat may roshan aur chamakdar honge aur isse huzoorﷺ fovran apne ummati ko pehchan jayenge. (bukhari)

☞ huzoorﷺne farmaya momeen ka zevar qayamat ke deen vaha tak pahonchega jaha tak vuzoo ka pani pahochta hai.

☞ huzoorﷺne farmaya jeesne vuzoo keeya aur achchi tarah vuzoo keeya (yani sunnato mustahabbat ka aehtemam keeya) to uske gunah jeesam se neekal jate hai, yaha tak ke us ke nakhuno ke neeche se bhi neekal jate hai.

☞ jo shakhs vuzoo ke doran allah ka zikr karta hai allah us ka tamam jeesam pak kar deta hai, aur jo nahi karta uska seerf voh heessa pak karta hai jees par pani pahochta hai.

☞ jo shakhs achchi tarah vuzoo karta hai pheer apni najar aasman ki taraf utha kar(doosra kalma) 'ash-hadu alla ilah il-lallahu v-ash-hadu an-n muhammadan abduhu v-rasuluh' kahe, tarjuma- mai gavahi deta hun ke allah ke seeva koi ibadat ke laik nahi aur gavahi deta hun ke beshak hazrat muhammad ﷺ allah ke bande aur rasool hai, to jannat ke aatho darvaje khol deeye jate hai, jees darvaje se chahe-

dakheel ho jaye.

☞ huzoor ﷺ ne farmaya jab tum may se koi shakhs achchi tarah vuzoo kar ke namaz ke leeye neekalta hai to har daye qadam ke uthane par allah ta'ala uske leeye ek neki leekh dete hai, aur har baye qadam ke rakhne par uska ek gunaah maf farma dete hai (ab use) ikhtyar hai ke chhote-chhote qadam rakhe ya lambe-lambe qadam rakhe, agar ye shakhs masjid aakar jama'at ke sath namaz padh leta hai to uski magferat kardi jati hai.(abu davood)

☞ huzoor ﷺ ne farmaya jab tum may se koi shakhs apne ghar se vuzoo karke masjid aata hai to ghar vapas aane tak use namaz ka sawab meelta rehta hai.

☞ uske bad aap ﷺ ne apne hatho ki ungleeya ek doosre may dakheel ki aur irshad farmaya use aesa nahi karna chaahye.

vuzoo ka masnoon tariqa

☞ qeeble ki taraf munh karke unchi jagah par bethe aur neeyyat kare ke namaz ada karne ke leeye vuzoo karta hun.

☞ uske bad ye dua'a padh le,'a-t-vaz-au leer-fail hadas'. 'auzu beellahee meenash shayta neer rajeem'.'beesmeellaheel azeemee val hamdu leellahee ala dineel islam'.

☞ pheer dono hatho ko ponhcho tak dhoye, dahne haath se shuroo kare.

☞ tinbar meesvaq kare,misvaq na ho to ungli se dant saf kare

☞ tin bar munh bhar kar kulli kare.

☞ tin bar nak may pani dal kar nak saf kare, aur tino baar nak chhinke.

☞ tin bar poora munh dhoye aur dadhi ka kheelal kare.

☞ vuzoo karte vaqt ye dua'a padhe 'allahummag feerli zambee v-vssiali fi dari v-bareek li fi reezqi' ae allah ! too mera gunaah bakhsh de aur mere ghar (bar) may vus'at de aur mere reezq may barkat ata farma.

☞ dono hatho ko kohneeyo samet dhoye aur hatho ki ungleeyon ka kheelal kare aur hath may anguthi vagerah pehni ho to heela le.

☞ ek martaba poore sar ka masah kare, pheer kan ka,-

pheer gardan ka masah kare, masah is tarah karo ke dono hath pani se tar kar ke dono hath ki ungliya barabar meela kar peshani ke balo par rakh kar poore sar par dono hath gujarte huve guddi tak le jaye, pheer guddi se dono hatho ki hathelyo ko kano ke pas se gujarte huve vapas peshani tak le aavo, pheer shahadat ki ungli kano ke andar is tarah fee-ravo ke har jaga feer jaye, aur anguthe ko kano ke upar ke heesse par pheera lo, anguthe ko kano ke upar ke heesse par pheera lo, uske bad ungleeyon ki pusht se gardan ka masah karo.

☞ pheer dono per takhno samet dhoye, pehle dahna per ph-eer baya per dhoye.

☞ baye hath ki chhoti ungli se per ki ungleeyon ka kheellal kare, dahne per ki chhoti ungli se shuroo kare aur tartib var baye pair ki chhoti ungli par khatam kare.

☞ vuzoo ke bad aasman ki taraf munh karke doosra kalma padhe, uske bad ye dua'a padhe,'allahum-maj alni meenat tavvabi-n vj-alni meenal mu-t tah-heerin' ae allah ! muje bahot tovba karne walo may aur bahot pak rehne walo may shaameel farma. **vuzoo ke char faraiz**

(1) peshani ke balo se lekar thudi ke niche tak aur ek kan ki lov se doosre kan ki lov tak poora munh dhona.(2)kohneeyo samet dono hath dhona. (3) sar ke chothyi heesse ka masah karna. (4) dono per takhno samet dhona.

vuzoo todne vali aath chije

(1) behosh ho jana.(2) majnoon (pagal) ho jana.(3) munh bhar kar qey karna(4)namaz may kheel-kheela kar hansna (5)tek laga kar sona.(6)badan se khun ya pip ka neekal kar beh jana. (7) pichhe ki rah se hava ka neekalna.(8)aage ya pichhe ki rah se keesi bhi chij ka nekalna.

vuzoo ki sunnate

☞ neeyyat karna☞shuroo may beesmeellah padhna.☞dono hath ponhcho tak dhona.☞ meesvaq karna. ☞ tin bar kulli karna.☞ tin bar nak may pani dalna.☞ tino bar nak chhin-kna.☞ dadhi ka kheelal karna. ☞ hath per ki ungleeyon ka

kheelal karna. ☞ ek bar poore sar ka masah karna. ☞ dono kano ka masah karna.☞ har uz-v ko tin baar dhona. ☞ aa. za'ae vuzoo ko mal-mal kar dhona.☞ tartib se vuzoo karna. ☞ dahni taraf se pehle dhona. ☞ pe-dar-pe vuzoo karna. yani ek uz-v khushk na hone paye aur doosra dho le.☞vuzoo ke bad ke dua'a padhna.

vuzoo ke makroohat

☞ napak jaga par beth kar vuzoo karna.☞ vuzoo karte vaqt dunya ki bate karna. ☞ seedhe hath se nak saf karna.☞ sunnat ke kheelaf vuzoo karna. ☞ jroorat se jeeyadah pani istemal karna.

tayammum ka masnun tariqa

☞ neeyyat karna ke mai napaki door karne ya namaz padhne ke leeye taymmum karta hun.

☞ dono hatho ko pak meetti par mare pheer hath jaad kar poore munh par male, jeetna vuzoo may dhoya jata hai utne heesse par har jaga hath pahonch jaye.

☞ pheer do barah meetti par hath mar kar anguthi pehni ho to neekal kar dono hatho ko kohneeyo tak male,is tarah par ke dahne hath ki ungleeyon ko baye hath ki ungleeyo par is tarah rakhe ke baye hath ki ungleeya dalhne hath ki shahadat ki ungli se aage na badhe, pheer baye hath ki ungleeyon ko us jagah se daye hath par pherte huve kohni tak le jave, pheer baye hath ki hatheli ko daye hath ki hatheli ki janeeb vale heesse par pherte huve hatheli ki janeeb vale heesse par pherte huve pahonche tak vapas le aavo, pheer dahne hath ke anguthe par baye hath ka angutha aur uske baju wali ungli se pakad kar pher le, yehi amal dahne hath se baye hath par kare aur ungleeyon ka kheelal karle.

(yehi taymmum ka tariqa hai aur ye tino chije farz hai)

✦ bande ka iman us vaqt tak mukammeel nahi hota jab tak ke us may tin khaslate na ho, ek to yeke jab gussa kare to uska gussa use haq se na roke, aur jab khush ho to uski khushi bateel may mubtela na kare, aur jab (keesi chij par) qadeer ho to voh chij na le jo uski nahi hai.

ajan ki dua'a

☞ jab tum ajan suno to vohi alfaz kaho jo moazzeen kehta hai(bukhari)lekeen 'hayya als-salah' aur 'hayya alal-falah' le javab may 'la hav-l vla quvvata illa beellaheel aleeyyeel azim' kaho. aur fajar ki azan may'as-salatu khayrum meenan nom' ke javab may 'sadaq-t v-barar-t' kaho,aur iqamat may 'qadqamatees salah' ke javab may 'aqamahallahu v-ada-maha' kahe.

☞ jo shakhs azan sun kar ye dua'a padhe 'ash-hadu alla ilah illallahu vah-dahu la-sharee-k lahu v-ash-hadu an'n muhammadan abduhu v-rasuluh'ﷺ'razeetu beellahee rabbav vabeel islamee dinav vbee muhammadeen nabeeyya' tarjuma- mai allah ! ko rab manne par aur muhammadﷺko rasool manne par aur islam ko din manne par raji hun, to uske gunah maaf kardeeye jayenge.(musleem)

☞ huzoorﷺne irshad farmaya jo shakhs azan ka javab dene ke bad durood sharif padh kar ye dua'a padhe,'allahum-m rabba hajeeheed da'avateet tamatee vas-salateel qaimatee aatee muhamma-d neel vaseela-t val fazeela-t vab-as-hu maqamam mahmoo-d neellazi v-at-tahu in-na-k la tukhleeful mia'ad' to uske leeye qayamat ke deen meri shafa'at vajeeb ho gayi. (bukhri) tarjuma- ae allah! is poori pukar ke rab aur qaim hone wali namaz ke rab muhammadﷺ ko vasila ata farma, aur unko fazilat ata farma, aur unko maqame mahmood par pahoncha,jees ka toone vada farmaaya hai, beshak too vaada kheelaf nahi farmata.

☞ jo log azan ki aavaz sun kar namaz ke liye jaldi karte hai unhe qayamat ke deen narmi, lutf, aur maherbani ke sath aavaz di jayegi. (ihyaul uloom)

tum ko sheeqva hai hamara muddai meelta nahi
dene waale ko geela hai ke gada meelta nehi
beneeyaaji dekh kar bande ki, kehta hai karim
dene waala de keese daste dua'a meelta nahi

namaz ka masnoon tarika

☞ agar imam ke piche namaz padhna ho to pehle saf sidhi karo, aur kandhe se kandha meelavo, bich may khali jaga na rahe.

☞ qeebla rookh ho kar is tarah khade rahe ke najar sajde ki jaga par ho, kamar aur ghutne sidhe hon, pauv ki ungleeya qeeble ki taraf ho,aur dono pauv ke darmyan char ungal ka fasla ho,(jeeyadah se jeeyadah ek baleesht rakh sakte hai)

☞ jonsi namaz padhna ho uski neeyyat kare.

☞ dono hath kano tak is tarah uthaye ke hathelya qeeble ki tarf ho, ungleeyon ke seere aasman ki taraf ho, ungleeyan na jeeyadah khulee ho na jeeyadah band ho, (asli halat par ho) angutha kano ki lav se laga ho, ya uske barabar ho.

☞ uske bad 'allhu-akbar' keh kar hath ko naf ke niche is tarah bandhe ke baye hath ki hatheli ki pusht par daye hath ki hatheli rakhe, anguthe aur chhoti ungli se ponhcho ko pakde, aur baqi tin ungleeya kalai par rakhe.

☞ uske bad sana padhe agar imam ke pichhe namaz padh rahe hon to ab kuch na padhe balke chup-chap khade rahe. (har rakat may)

☞ akele namaz padhte ho ya imamat karte ho to ab 'a'auzu' aur 'beesmeellah' padh kar sure fateha is tarah padhe ke har aayat par ruk-ruk kar sans tod de.

☞ sure fateha ke khatam par sab aaheesta se aamin kahe.

☞ uske bad koi surah padhe,(muqtadi na padhe,dono rakato may)

☞ bager keesi jaroorat ya majboori ke jeesam ke keesi heesse ko harkat na de, sukoon se khade rahe aur jeesam ka saara jor ek per par de kar doosre per ko tedha na kare.

☞ uske bad 'allahu-akbar' keh kar rukooa kare, jeees tarah rukooa ki sunnat may bataya gaya hai.

☞ tasmia padhte huve(muqtadi na padhe)rukooa se is tarah sidhe khade hon ke jeesam may koi kham(tedha pan) baqi na rahe,is halat may bhi najar sajde ki jaga par ho,-

uske bad 'tahmid' padhe

☞ takbir kehte huve is tarah sajde may jaye ke ghutno ko kham de kar (mod kar) jamin ki taraf is tarah le jaaye ke sina aage ko na juke, jab ghutne jamin par teek jaye uske bad sine ko jukaye jabtak ghutne jamin par na teeke us vaqt tak upar ke heesse ko aage na jukaye,aur na jamin par hath rakhe, ghutno ke bad dono hath rakhe, pheer nak, pheer peshani,sar ko dono hatho ke darmyan is tarah rakhe ke dono angutho ke seere kan ki lov ke barabar ho jaye, hatheli muh se alag ho, ungleeya mili huvi ho, ungleeyo ka rukh qeeble ki taraf ho,kohneeya jamin se uthi huvi ho,dono baju pehlu se alag ho, rane pet se alag ho poore sajde may nak jamin par teeki huvi ho, dono pauv is tarah khade rakhe jaye ke aedeeya upar ho aur tamam ungleeya mod kar qeebla rukh kar le,aur poore sajde may pauv jamn se uthne na paye pheer sajde ki tasbih tin bar itmeenan se padhe.

☞ feer takbir kehte huve is tarah uthe ke pehle peshani pheer nak pheer hath uthaye, aur is tarah bethe ke baya per beechha kar usi par bethe aur dahna per jees tarah sajde may tha isi tarah khda rakhe, dono hatho ko rano par rakhe (ghutno par na rakhe) ungleeya qeeble ki taraf ho, na jeeyadah band na khuli balke apni asli halat par ho, najar god may ho, itni der bethe ke tin bar 'subhanallah' keh sake, us ke bad doosra sajada usi tarah kare jees tarah pehla keeya.

☞ dusre sajde ke bad jab takbir kehte huve khde ho to hatho ko jamin par na rakhe balke rano par hath rakh kar usi tarah khade ho jees tarah sajde may jane ka tariqa bataya gaya, yani ghutne uthane ke bad aage ko juke nahi balke sidhe khade ho.

☞ uthne ke bad baqi rakato may sure fateha se pehle 'beesmeellah' padhe, har rukn ki takbir is tarah kahe ke 'allahu' ki aleef se rukn shuroo kare aur 'akbar' ki ra par khatm ho, masalan jab sajde may jana ho to jab allahu-akbar ko aleef se padhna shuroo kare to sajde may jana shuroo kar de,aur jab sajde may pahonch jaye to allahu-akbar ko bhi ra par-

khatam kar de. isi tarah har rukn ko takbir par shuroo kare aur takbir par katm kare.

☛ imam se pehle na koi rukn shuroo kare aur na khatm kare

☛ qaide may bethne ka tariqa vohi hai jo do sajdo ke bich may bethne ka tariqa bataya gaya.

☛ tashahood padhte vaqt jab 'ash-hadu alla' par ponhche to shhadat ki ungli utha kar ishara kare, aur 'il-lal-lah' par geera de ishare ka tariqa yehe ke bich ki ungli aur anguthe ko meela kar halqa (gol) bana le, chhoti aur uske sath wali ungli ko band kar le aur shahadat ki ungli ko is tarah uthaye ke qible ki taraf juki huvi ho, aasman ki taraf na ho, 'il-lal-lah' kehte vaqt shahadat ki ungli ko neeche kar le (badan se na lagaaye) lekeen baqi ungleeyo ko aakheer tak usi tarah mudi huvi rehne de.

☛ dono taraf salam pherte vaqt gardan ko itna mode ke pichhe bethne wale ko rukhsar najar aajaye, najrein kandho par ho salam pherte vaqt voh neeyyat bhi kare jo salam ki sunnat may batayi gayi hai.

☛ agar jama'at khadi ho gayi ho to dod kar jama'at may shamil na ho balke sukoon aur vaqar se chal kar pahonche, chahe rakat chhut jaye.

☛ akele namaz padhna ho to aesi jagah khade ho kar namaz na padhe jaha se gujarne may doosre mamaziyo ko taklif ho (masalan raste may, darvaje par, keesi namazi ya bethe huve aadmi ke pichhe ya aakhri divaar se lag kar vageirah)

(movlana jastees taqi usmani da. b.)

khvatin ki namaz may farq

☛ khvatin ke leeye kamre may namaz padhna bar-aamde se afzal hai, aur bar-aamde may padhna sahan se afzal hai.

☛ khvatin ke leeye chehra, hath ke panje aur per ke alavah poora badan dhka huva hona chahye. (takhne bhi dhke huve ho)

☛ namaz ke doran in tin hisso ke alavah jeesam ka koi uj-v bhi chothai ke barabar itni der khula reh gaya jees may tin martaba 'subha-n rabbyal azim' kaha ja sake to namaz hi-

nahi hogi.

☞ aorto ko dono per meela kar khada hona chahye, khas tor par dono takhne taqreeban meel jane chahye.

☞ nmaz shuroo karte vaqt hath kano tak nahi balke kandho tak uthane chahye, aur voh bhi do-patta ya burqe ke andar hi se uthane chahye,aur ungleeya meeli huvi ho.

☞ hath sine pe is tarah bandhe ke daye hath ki hatheli baye hath ki pusht par rakh de.

☞ rukooa may mardo ki tarah kamar ko beelkul sidhi karna jaroori nahi hai,balke aurto ko mardo ke muqable may kam jukna chahye, pau beelkul sidhe na rakhe balke ghutno ko aage ki taraf jara sa kham de kar khada hona chahye aur hatho ki ungleeya meela kar rakhe, aur bajuo ko pehlu se meela de.

☞ sajde may jate vaqt shuroo hi may sine ko juka kar sajde may jaye aur sajde may pet ko rano se meela de aur bajuo ko pehloo se meela de, aur kohneeyo samet pooei banhe jamin par bichha de, aur ungleeya meela kar rakhe, aur dono per dahni taraf neekal kar bichha de, aur jab 'at-taheey-yaat' padhne ke leeye bethe to baye kulhe par bethe aur dono pau dayi taraf neekal de, aur hatho ki ungleeya meela kar rakhe.

namaz ke arkan

namaz ke fraiz terah hai

sat bahar ke aur chhe andar ke

namaz ke bahar ke saat fraiz

(1) jagah ka pak hona. (2) badan ka pak hona. (3) kapde ka pak hon.(4) satar ka chhupana.(5) namaz ka vaqt hona (6) qeeble ki taraf munh karna. (7) namaz ki neeyat karna.

namaz ke andar ke chhe fraiz

(1) takbeere tahreema yani qol bandhte vaqt 'allahu-akbar kehna'. (2) qeeyam yani khade rehna. (3) qeer'at yani tin chhoti aayate ya ek badi aayat ya ek chhoti surah padhna. (4) rukooa karna.(5) har rakat may do sajde karna.(6) aa-khri qaide may at-taheeyat ki meeqdar bethna.

namaz ke terah vajeebat

(1) alhamdu yani sure fateha padhna. (2) farz namaz ki pehli do rakat may aur baqi tamam namazo ki har rakat may surah ka meelana. (3) sure fateha ko surah se pehle padhna. (4) imam ko fajar, magreeb, isha, juma'ah, iden, taravih aur ramjan may isha ke vitr may aavaz se qeera'at karna, aur zohar aur asr may aaheesta qeera'at karna. (5) qaoma yani rukooa se sidhe khade hona. (6) jalsa yani do sajdo ke darmyan may bethna.(7) pehla qaida karna yani tin ya char rakat wali namaz may do rakato ke bad at-taheeyyat ki meqdar bethna. (8) dono qaaido may at-tahiyyat padhna. (9)har rukn ko itmeenan se ada karna.(10)har farz ko apni jaga par ada karna. (11) vitr ki tisri rakat may takbir keh kar dua'ae qunoot padhna.(12) dono ido may chhe jaid takbir kehna. (13) assalamu alykum v-rahmatullah keh kar namaz ko khatam karna.

not

☞ nmaz ke farzo may se koi farz chahe bhool se chhut jaye ya jan-buj kar chhod de ya koi vajeeb jan-buj kar chhod de to namaz nahi hogi pheer se padhe.

☞ aur agar koi vajeeb bhool se chhut jaye ya keesi farz ya vajeeb may takhir ho jaye ya keesi farz ko bhool kar do-bar karne se (masalan do rukooa ya tin sajde keeye) sajda'ae sah-v vajeeb ho jata hai, agar sajda'ae sah-v nahi keeya to namaz nahi hogi, pheer se padhni hogi.

☞ sajda'ae sah-v ka tariqa yehe ke aakhri qaide may at-taheeyyat padh kar ek taraf (dahni taraf) salam pher kar do sajde kare uske bad do-bara at-taheeyyat,durood sharif aur dua'a padh kar namaz poori kare.

mufseedaate namaz

☞ namaz may baat-chit karna. ☞ namaz may khana-pina. ☞ salam karna ya salam ya chhink ka javab dena.☞ quran sharif ko dekh kar padhna. ☞ apne imam ke seeva doosre ko luqma dena.☞ dard ya musibat ke vaqt aah ya unh karna.

☞ qible ki taraf se sine ka pheer jana☞sajde ki jaga se aage badh jana. ☞ sajde ki halat may dono pauv jamin se uncha ho jana ☞ tin martaba 'subhanallah' kahe utni der satar ka khul jana☞baleeg aadmi ka namaz may qah-qaha mar kar hansna. ☞ amale kasir yaani namaz may aesa amal karna ke dekhne wala ye samje ke ye aadmi namaz may nahi hai. ☞ keesi rukn may imam se aage badh jana. ☞ quran sharif padhne may sakht galti karna☞napak jaga par sajda karna ☞ keesi boori bat par 'inna leel-lah' ya achchhi khabar par 'alhamdu leellaah' kehna. ☞ dua'a may aesi chij mangna jo aadmi se mangi jati hai.

namaz ke mustahabbat

☞ jaha tak mumkeen ho khansi korokna. ☞ jamai aaye to munh band karna.☞khde hone ki halat may sajdah ki jaga rukooa may qadmo par, sajde may nak par aur bethne ki halat may god may aur salam pherte vaqt kandho par najar rakhna.

makroohate namaz

☞ susti ya be-parvai se khule sar namaz padhna,ya kohni ke upar ka heessa khula rakhna. ☞ kukh par hath rakhna. ☞ kapda sametna. ☞ jeesam ya kapde se khelna.☞ungleeya chtkhana ☞ daye-baye gardan modna ☞ angdai lena. ☞ kutte ke tarah bethna. ☞ aese kapde may namaz padhna jees ko pahen kar logo may jana pasand na karta ho☞dono hath ki ungleeyo ko ek doosre may dalna. ☞ samne ya sar par tasvir hona.☞tasvir wale kapde may namaz padhna.☞peshab pakhana ya bhook ka takaza hote huve namaz padhna☞aankhe band kar ke namaz padhna. ☞ jan-bujh kar jamai lena ☞ namaz may aayat ya tasbihat ko ungleeyo par geen'na. ☞ sajde may dono hath kohneeyo samet jamin par bichha dena. ☞ chadar ya aesa koi kapda is tarah lapet kar namaz padhna ke hath jaldi se us may se na neekal sakte hon.☞sunnat ke kheelaf koi kaam karna.

namaz ki ekyavan sunnate

(qayam ki gyarah sunnate)

(1) takbire tahrima ke vaqt sidha khada hona, (sar ka past na karna) (2) dono peiro ke darmyan char ungal ka fasla rakhna, aur peiro ki ungleeya qible ki taraf rakhna.(3)takbire tahrima ke vaqt dono hath kano tak uthana. (4) ungleeyo ko apni halat par rakhna, yani na jeeyadah khuli rakhna aur na jeeyadah band rakhna. (5) dono hathelyo ko qible ki taraf rakhna. (6) muqtadiyo ki takbire tahrima imam ki takbire tahrima ke sath hona. (7) dahne hath ki hatheli ko baye hath ki hatheli ki pusht par rakhna. (8) chhoti ungli aur anguthe ki pakad ke jarye baye hath ka pahoncha pakadna. (9) darmyani ungleeyo ko kalai par rakhna. (10) naf ke niche haath bandhna (11) sana padhna.

qir'at ki sat sunnate

(1) a'auzu padhna. (2) beesmeellah padhna.(3) sure fateha ke khatm par aaheesta se aamin kehna. (4) fajar aur zohar may teevale mufassal, (sure hujrat se sure burooj tak) asar aur isha may avsate mufassal(sure burooj se sure lam-ykun tak)aur magreeb may ikhteesare mufassal(sure ija zulzeelat se sure nas tak) ki surte padhna. (5) fajar ki pehli rakat ko tavil karna. (6) farz ki tisri aur chothi rakat may seerf sure fateha padhna (7) na jeeyadah jaldi aur na jeeyadah thaher kar, balke darmyani raftar se padhna.

rukooa ki aath sunnate

(1) rukooa ki takbir kehna. (2) rukooa may dono hatho se gutno ko pakadna. (3) ghutno ko pakadne may ungleeyo ko kushadah (khuli) rakhna. (4) peendleeyo ko sidhi rakhna. (5) pith ko beechha dena. (6) sar aur surin ko barabar rakhna. (7) rukooa may tasbih tin bar padhna. (8) rukooa se uthne may imam ko sameeallahu leeman hameedah aur muqtadeeyo ko rabbana laqal hamd aur munfareed ko dono kehna.

sajdah ki barah sunnate

(1) sajdah ki takbir kehna.(2)sajde may pehle dono ghutne rakhna. (3) pheer dono hath rakhna. (4) pheer nak rakhna (5) pheer peshani rakhna.(6) dono hatho ke darmyaan sajdah karna.(7) sajde may pet ko rano se alag rakhna.(8) pehloo'o ko bazu se alag rakhna.(9)kohneeyo ko jamin se alag rakhna. (10) sajde may tasbih tin bar padhna. (11) sajde se sar uthate ki takbir kehna. (12) sajde se uthte vaqt pehle peshani, pheer nak, pheer dono hatho ko uthana.

qaide ki panch sunnate

(1) daye peir ko khda rakhna aur baye peir ko bichha kar us per bethna. (2) ungleeyo ko qible ki taraf rakhna. (3) dono hatho ko rano par rakhna. (4) tashahood may 'ash-hadu alla' par shhadat ki ungli ko uthana aur 'il-lal-lah' par juka dena. (5) durood ke bad ki dua'a 'allahum-m inni zalam-tu nafsi' padhna.

salam ki aath sunnate

(1) dono taraf salam pherna. (2) salam ki ibteda dahni taraf se karna. (3) imam ka muqtadeeyo, fareeshto aur saleh jeennato ko salam ki neeyyat karna. (4) muqtadi ko imam, fareeshto saleh jeennato aur daye-baye muqtadeeyo ki neeyyat karna. (5) munfareed yyni akele namaz padhne wale ko seerf fareeshto ki neeyyat karna. (6) muqtadi ko imam ke sath-sath salam ferna.(7)doosre salam ki aavaz ko pehle salam se past karna. (8) masbooq (jeeski rakat chhut gayi ho) ko imam ke fareeg hone ka intejar karna.

namaz ke azkar

☞ **takbir** : 'allahu akbar' tarjuma- allah sab se bada hai.

☞ **sana** : 'subha-n kalla-hum-m vbee hamee-k v-tabarak-asmu-k v-ta'ala jaddu-k v-la-ilaa-h gayruk' tarjuma- mai paki bayan karta hun teri ae allah, teri hi hamdo sana ke saath, tera nam bahot barkat wala hai, aur teri shaan bahot buland hai, aur tere seeva koi ibadat ke laik nahi.

☞ **rukooa ki tasbih** : 'subha-n rabbeeyal azim' tarjuma-pak hai mera azim parvardigaar.

☞ **tasmia** : 'sameeallahu leeman hameedah' tarjuma-allah ne us shakhs ki tarif sun li(qabool kar li)jeesne uski tarif ki

☞ **tahmid** : 'rabbana lakal hamd' tarjuma- ae hamare rab ! tere hi leeye sab tarif hai.

☞ **sajdah ki tasbih** : 'subha-n rabbeeyl a'ala' tarjuma-pak hai mara rab jo sab se buland aur bartar hai.

☞ **tashahood** : 'at-taheeyyatu leel-lahi vas-salavatu vat-tayyeebatu as-salamu alay-k ayyuhan nabeeyyu v-rahmat-ullahi v-b-rakhtuhu, as-salamu alayna v-ala ibadeel lahees saleehin ash-hadu alla ila-h illallahu v-ash-hadu an-n mu-hammadan abduhu v-rasooluh' tarjuma- tamam qovli iba-date allah ke leeye hai aur tamam feali ibadate aur mali ib-adate(bhi allah ke leeye hai) salam ho aap par ae (allah ke) nabi aur allah ke nek bando par, mai gavahi deta hun ke al-lah ke seeva koi ibadat ke laiq nahi, aur mai gavahi deta hun ke beshak muhammad ﷺ allah ke bande aur rasool hai.

☞ **duroode ibrahim** : 'allahum-m sallee ala muhamma-deenv v-ala aalee muhammadeen kama sallay-t ala ibrahi-m v-ala aalee ibrahi-m in-na-ka hamidum majid, allahum-m bareek ala muhammadeev v-ala aalee muhammadeen kama barak-t ala ala ibrahi-m v-ala aalee ibraahi-m in-na-ka hamidum majid' tarjuma- ae allah! too muhammad ﷺ aur aale muhammad ﷺ par rahmat najil farma jees tarah toone ibrahim al. aur aale ibrahim al. par rahmat naajeel farmai hai, beshak too hi laiqe hamdo sana, badaai aur buzurgi ka maleek hai, ae allah! too muhammad ﷺ par aur aale muha-mmad ﷺ par barkat najeel farma jese toone ibraahim al. aur aale ibrahim al. par barkat naajeel farmai hai, beshak too hi tarif ke laiqe, badai aur buzurgi ka maleek hai.

☞ **durood sharif ke bad ki dua'a** : 'allahum-m inni zalamtu nafsi zulman kasirav v-la yagfeeruz zunu-b illa an-t fagfeerli magfeeratam meen indeeka varhamni inna-k

antal gafoorur rahim' tarjuma- ae allah ! beshak mai ne apni jan par bahot-bahot julm (gunah) keeye hai aur tere seeva koi gunah nahi bakhsh sakta, pas too apni khas magferat se mere sab gunah bakhsh de, aur muj par raham farma, beshak too bahot magferat karne wala aur raham karne wala hai.

☞ **dua'ae qunoot** : 'allahum-m inna nastainu-k v-nastagfeeru-k v-nua-meenu bee-k v-n-tavakkalu alay-k v-nusni alaykal khayr v-nashkuroo-k vala nakfuroo-k v-nakhlau v-natruku manyyafzuruk, allahum-m iyya-k na'a-budu v-laka nusalli v-nasjudu v-ilay-k nasa'a v-nahfeedu v-narju rahmata-k v-nakhsha azab-k in-n azab-k beel kuffaree mulheeq' tarjuma- ae allah! ham aap hi se madad maangte hai aur aap hi se magfeerat ke ummid war hai aur aap hi par iman late hai, aur aap ka shukr ada karte hai, na-shukri nahi karte hai, aur usse allheda ho jate hai jo aap ki nashukri karte hai, ae allah ! ham aap hi ki ibaadat karte hai aur aap hi ke leeye namaz padhte hai,aur sajda karte hai aur aap hi ki taraf ham dodte hai,aur ham aap hi ki taraf japatte hai aur aap ki rahmat ke ummidvar hai,aur aap ke ajab se darte hai, beshak aap ka ajab kafeero ko pahonchne wala hai.

aham nasihat

parvar digar aalam ne har insan ko do neamato se navaja hai, fadakta huva deel aur dhdakta huva deemag, fadakta huva deemag ilme ilahi ka bartan hai aur dhdakta huva deel mohabbate ilahi ka bartan hai, deel ishqe ilahi se bhar jaye lakeen deemag ilm se khali ho to pheer bhi insan gumrah ho jata hai, ishq insan ko beed'at sikhata hai, jabke ilm uske andar tavaju peda karta hai,aur deemag ilm se bhar jaye aur deel ishq se khali ho to pheer bhi insan gumrah ho jata hai aur voh khud pasandi aur takbbur ka sheekar ho jaata hai, shetan ko isi ujb aur khud pasandi ne halaq kar deeya.

☞ jab tum momeen ko khamosh aur ba-vaqar dekho to uske qarib ho javo isleeye ke voh hiqmat sikhata hai.

dua'a ke fazail

☞ allah ka irshad hai logo ! apne rab se geed-geeda kar aur chupke-chupke dua'a keeya karo. (sure a'araf aayat 55)

☞ hazrat anas been maleek r.a. se nabeeye karim ﷺ ka irshad manqul hai 'dua'a ibadat ka magz hai. (teermeezi)

☞ hazrat savban r.a. reevayat karte hai rasoolullah ﷺ ne irshad rarmaya dua'a ke seeva koi chij taqdir ke fesle ko taal nahi sakti aur neki ke seeva koi chij umar ko nahi badha sakti, aur aadmi(basa avqat)keesi gunah ke karne ki vajah se roji se mahroom kar deeya jata hai.(muntakhab ahadis)

☞ hazrat ali r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya dua'a momeen ka hathyar hai, din ka sutoon hai, aur jamin-o aasman ka noor hai. (mustadrak hakeem)

☞ hajrat aboo jar r.a. farmate hai ke neki ke sath dua'a ki itni jaroorat hai jeetni khane may namak ki.(ihyaul uloom)

☞ hazrat aboo hureirah r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya tum allah se qabooleeyat ka yaqin rakhte huve dua'a mango aur ye bat samaj lo ke allah ta'ala us shakhs ki dua'a ko qabool nahi farmate jees ka deel (dua'a mangte vaqt) allah ta'ala se gafeel ho, allah ta'ala ke ger may laga huva ho.

☞ hazrat aboo saeed khudri r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya ke jo bhi musalman koi dua'a karta hai jees may gunah aur qata'a rahmi ka saval na ho to allah jalle shanahu uski is dua'a ke badle use tin chijo may se koi ek chij ata farmate hai,(1) uski dua'a isi dunya may qabool farma lete hai aur uska saval poora farma dete hai yani jo mangta hai voh de dete hai, (2) ya uski dua'a ko aakherat ke leeye jakhirah bana kar rakh lete hai(jeeska savab aakherat may denge) (3) ya dua'a karne wale ki matluba shei ke barabar (is tarah ateeyya dete hai ke) aane wali musibat ko taal dete hai, ye sun kar sahaba r.a. ne arz keeya is tarah to ham bahot jeeyadah kamai kar lenge, aap ﷺ ne(is bat ke javab may) farmaya ke allah ki ata aur bakhshees us se bahot jiyadah hai.

☞ hazoor ﷺ jab namaz se fareeg hote to tin bar isteegfar karte aur ye dua'a padhte 'allahum-m antassalam v-meen-kas salam tabarak-t ya jal jalalee val ikram' tarjuma- ae allah ! too hi salamati (dene) wala hai, aur teri hi taraf se salamati(nasib hoti)hai, bada barkat wala hia too ae azmat aur jalal ke maleek aur ikram aur aehsan wale.

dua'a ke teeyalis aadab jisko heesne hasin se naqal keeya gaya hai.

(1) khane-pine aur pahenne-kamane may haram se bachna (2) ikhlas (3) dua'a mangne se pehle koi nek kam karna (masalan sadka dena) aur musibat ke vaqt may apne nek aamal ka zikr karna (4) pak-saf hona (5) vuzoo karna (6) dua'a se pehle namaz (hajat) padhna (7)qeeble ki taraf munh karna (8)do-janu bethna (9)dono hatho ko uthaana (10) mundho ke barabar uthana (11) hatho ko phelaana (12) dono hatho ko khula rakhna (13) dua'a ke avval aur aakheer allah ki hamdo sana karna (14) isi tarah avval aur aakheer may durood sharif padhna. (15) ba adab rehna (16)aajuzi aur inkeesari ikhteeyar karna(17)geed-geedana (18) aasman ki janeeb neegah na uthana (19)allah ke asm-aye husna aur aala seefat ka vasta de kar mangna (20) bta-kalluf kafya bandi se parhej karna. (21) khush ilhani ke sath gana na gaye, yani nazam ho to gane ki surat se bache (22) ambeeya al. ke vasile se dua'a mange (23) allah ke nek bando ka vasta de (24) aavaz ko past rakhe (25) apne guna-ho ka iqrar kare (26) huzoor ﷺ ki sahi masurah dua'ao ko ikhteeyar kare(27)jame'a dua'aein ikhteeyar kare(28)apni zat se dua'a ki ibteda kare, pheer darja-b-darja doosro ke leeye kare(29)imam ho to tanha apne leeye dua'a na mange (30) poore yaqin ke sath mange. (31) inteehai ragbat aur shoq se mange (32) koshish aur mehnat se huzoore qalb ke sath tahe deel se mange(33)ek hi dua'a bar-bar padhe(kam se kam tin martaba)(34)israr na kare(ke meri dua'a to tuje qabool karni hi hogi) (35) ek hi maqsad ke leeye bar-bar-

dua'a mange (36) keesi gunah ya qata'a rahmi ki dua'a na kare (37) jo chij azal se ho chuki he uske kheelaf dua'a na mange (masalan muje mard se auvrat bana se) (38) mahal aur namumkeen kam ki dua'a na kare (39)allah ki rahmat may tangi na kare(40)apni tamam hajate mange,chhoti ho ya badi (41) dua'a karne aur sun'ne wale dono aamin kahe (42) dua'a se fareeg ho kar dono hath munh par pheire (43) dua'a ki qaboolyat may jaldi na kare ke mai ne dua'a ki thi qabool nahi huvi.

cand makhsoos vajaif

☞ hazrat aboo umama r.a. se reevayat hai huzoor ﷺ ne farmaya jo shkhs har farz namaz ke bad 'aayatul kursi' padh leeya kare usko jannat may jane se seerf uski mot hi roke huve hai.

☞ imam bagvi rh.ne apni sanad ke sath hadis naqal ki hai ke huzoor ﷺ ne irshad farmaya haq ta'ala ka irshad hai ke jo shkhs har namaz ke bad 'sure fateha' 'aayatul kursi' aur 'aale imran ki do aayate 'shaheedallahu annahu'se aakheer tak ek aayat aur 'quleellahum-m maleekal mulki' se 'beegayree heesab' tak padha kare may uska theekana jannat may banaunga aur usko apne haziratul quds may jagah dunga aur har roj uski taraf sattar martaba najre rahmat karunga aur uski sattar hajate poori karunga aur har haseed aur dushman se panah dunga aur usko galeeb rakhunga.(ma. qu.)

☞ hazrat ma'aqeel been yasar r.a.se reevayat hai huzoor ﷺ ne farmaya jo shkhs subah ko tin martaba 'a'auzu beellahees sami-il alimee meenash-shaytaneer rajim' padhe pheer sure hashr ki aakhri tin aayate 'huvallahullazi se azizul hakim' tak ek bar padhe to allah ta'ala us par sattar hajar fareeshte muqarrar kar dete hai jo sham tak uske leeye isteegfar kate rehte hai aur agar us deen use mot aagai to shahid marega aur jo sham ko padh le to usko bhi subah tak yehi darja haseel hoga.(mishkat)

☞ hazrat aban been usman r.a. se reevayat hai ke mai ne apne valeed ko kehte huve suna ke rasuloollah ﷺ ne irshad-

farmaya jo banda subho sham tin martaba 'beesmeella heel lazi la yadurru ma'a ismeehi shayun feel-ardi vla fees-samai vhuvas samiul alim' padh lega usko koi chij nuqsan nahi pahoncha sakti. (meeshqat)

☞ hazrat tamimi r.a. se marvi hai huzoor ﷺ ne irshad farmaya namaze magreeb se fareeg ho kar keesi se bat karne se pehle sat martaba 'allahum-m ajeerni meenan-naar' jab tum keh loge aur pheer usi rat ko tumhari mot aajaye to dozakh se mahfooz rahoge, aur agar is dua'a ko sat martaba namaze fajar ke bad keh lo aur usi deen mar javo to dozakh se mahfooz rahoge. (meeshqat)

☞ huzoor ﷺ ka irshad hai jo shkhs rat ki mashakkat jelne se darta ho ya bukhl ki vajah se mal khrch karna dushvaar ho ya buzdeeli ki vajah se jeehad ki himmat na padti ho usko chahye ke 'subhanallahee vbee hamdeehi' kasrat se padha kare ke allah ke najdiq ye kalma pahad ki ba-qadar sona khrch karne se bhi jeeyadah mahboob hai.

☞ ek hadis may he ke jo shkhs pachchis martaba 'allahum-m bareek li feel mavut v fima ba'adal mavut' padhe voh shahido ke darje may ho sakta hai,(har namaz ke bad pachis-pachis martaba padh leeya kare) (fazaile sadqat)

☞ hazrat ma'az been anas johni r.a. se reevayat hai huzoor ﷺ ne irshad farmaya jees shkhs ne das martaba 'sure qulhuvallahu ahad'padhi allah jannat may uske leeye ek mahal bana denge.

☞ hazrat ibne abbas r.a. se reevayat hai huzoor ﷺ ne farmaya sure iza zulzeelat aadhe qura'an ke barabar hai, sure qulhuval laahu ahad ek teehai qura'an ke barabar hai. aur sure qul ya-ayyuhal kafeeroon ek chothaai qura'an ke baraabar hai.(teermeezi)

☞ hazrat sa'ad been maleek r.a. farmate hai mai ne huzoor ﷺ ko ye farmate huve suna kya mai tumko allah ta'ala ka isme aazam na btavu ke jeeske jarye se dua'a ki jaye to qabool farmate hai ? ye voh dua'a hai jees ke jarye hazrat yoonus al. ne allah ta'ala ko tin andheryo may pukara tha,-

'la ilaa-h illa an-t subha-n-k inni kuntu meenaz zaleemin' aap ke seeva koi ma'abood nahi, aap tamam aebo se pak hai beshak mai hi qoosur war hun. ek aadmi ne huzoor ﷺ se poochha ya rasoolullah ! kya ye dua'a hazrat yoonus al. ke sath khas hai ya tamam iman walo ke leeye aam hai ? aap ﷺ ne irshad farmaya keeya tum ne allah ta'ala ka irshade mubarak nahi suna 'v-najjaynahu meenal gammee v-kaza-lee-k nunjeel mua-meenin'ke hamne yoonus al.ko musibato se najat di aur ham isi tarah iman walo ko najat deeya karte hai. huzoor ﷺ ne irshad farmaya jo musalman is dua'a ko apni bimari may chalis martaba padhe agar voh is marz may fot ho jaye to usko shahid ka sawab deeya jayega aur agar is bimari se sheefa meel gayi to us sheefa ke sath uske tamam gunah maf keeye ja chuke honge.(mustadraq hakeem)

☛ hazrat kabisa r.a. se reevayat hai huzoor ne irshad farmaya subah ki namaz ke bad tin martaba 'subhanallaheel azimi vabi hamdeehi' kaha karo us se tum andhepan, kodhipan aur faleej se mahfooz rahoge. (hayatus sahaba)

☛ jo shakhs dubh-o-sham tin-tin martaba ye dua'a 'auzu bee kaleemateellaheet taammatee meen sharree ma khalaq' padhega allah ta'ala har makhlooq se,khoosan sanp beechhoo vagerah jehrile aur muzi janvaro ke shar se bachayenge khoosusan rat may. (heesne hasin)

☛ hazrat abdullah ibne abbas r.a. huzoor ﷺ ka irshad naqal karte hai ke jo koi ye dua'a padhe'jazallahu an'n muhammadan ﷺ ma hu-v ahluhu' to uske leeye sattar hajar fareeshte ek hajar deen tak sawab leekhte rahenge.

☛ jo shakhs 'la ila-h illallahu vahdahu la sharee-k lahu ahadan samadan lam yaleed valam yulad v-lam yakullhu kufuvan ahad' padhe uske leeye bis lakh nekeeya leekhi jati hai. (fazaeele zikr)

☛ jo shakhs har chhink ke vaqt 'alhamdu leellahee rabbeel aalamin ala kullee haleem ma ka-n' kahe to dadh aur kan ka dard kabhi bhi mahsoos na kare.

juma'ah ke vazaif

☞ juma'ah ki aath sunnate. (1) gusal karna (2) saf kapde pahenna aur khushboo ho to istemal karna(3)masjeed jaldi jane ki feekar karna (4) masjeed pedal jana (5) imam ke qarib bethne ki kosheesh karna(6)aage safe pur hon to safo ko faand kar na jana (7) apne kapde vagerah se lahvo laib na karna (8) khutbah ko gor se sunna. (musnade ahmad)

☞ juma'ah ke deen ko ukhravi umoor ke leeye makhsoos kar de, is deen dunya ki tamam masroofeeyat tark kar de, kasrat se sadqa kheirat kare. (ihyaul uloom)

☞ juma'ah ke deen ki mubarak ghadi ki achhi tarah neegrani kare,huzoorﷺne farmaya juma'ah ke deen ek ghdi aesi hai ke agar koi banda us ghdi ko pa le aur us may allah se kuchh mange to allah use ata karta hai. (musnade ahmad)

☞ qura'ane pak ki teelawat b-kasrat kare, khusoosan sure kahaf ki teelawat jaroor kare, hazrat ibne abas r.a. aur hazrat aboo hureirah r.a. se reevayat hai ke jo shakhs sure kahaf ki teelavat karega use padhne ki jagah se makka mukarrama tak noor ata keeya jayega aur agle juma'ah tak tin roj ke ijafe ke sath gunaho ki magferat ki jayegi, uske leeye sattar hajar fareeshte subah tak rahmat ki dua'a karte hai, ye skakhs dard, pet ke fode, zatul junoob, bars aur feetnae dajjal se mahfooz rehta hai. (bayhqi)

☞ kasrat se durood sharif padhe, jo aadmi juma'ah ke deen 100 martaba durood padhega allah uski so hajate poori farmayenge, aur doosri hadis may hai ke uske sath qayamat ke deen ek aesi roshni aayegi ke agar us roshni ko sari makhlooq par taqsim keeya jaye toa kafi ho jaye.(fa.durood sharif

☞ jo shakhs juma'ah ke deen asar ki namaz padh kar usi hayat par beth kar uthne se pehle 80 martaba ye durood padhe 'allahum-m sallee ala muhammadee neen nabeeyl ummiyyee v-ala aaleehi vsalleem taslima' to uske assi saal ke gunah maf kar deeye jayenge aur 80 sal ki ibadat ka sawab leekha jayega.

farz namazo aur rakato ka naqsha

namaaz ke nam	kul rakate	sunnate mo'ak-kadah	sunnate ger mo'ak-kadah	farz	sunnate mo'ak-kadah	nafal	vajib	nafal
FAJAR	04	2	–	2	–	–	–	–
ZOHAR	12	4	–	4	2	2	–	–
ASAR	08	–	4	4	–	–	–	–
MAGREEB	07	–	–	3	2	2	–	–
ISHA	17	–	4	4	2	2	3	2
JUMA'AH	14	4	–	2	4+2 = 6	2	–	–

ramzan may taravih bis rakat sunnate moa'akkadah

idein chhe jaid takbiro ke sath vajeeb

nafal namaze aur rakate

ishraaq = = = = = = 4

chasht = = = = = = = 8

avvabin = = = = = = 6

tahajjud = = = = = = 8

salatul isteesqa = = 2

salatul isteekhara= 2

salatut tasbih = = = 4

salatut tavbah = = = 2

salatul kusoof = = 2

salatul khusoof = = 2

salatul haajat = = = 2

= = = = = = = = = = =

teelavate qura'an majeed ke aadab

◉ hazrat usman r.a. se reevayat hai huzur ﷺ ne irshad farmaya tum may sab se behtar voh shakhs hai jo qura'an sikhe aur seekhaye.

◉ hazrat aboo hureirah r.a. farmate hai ke jees ghar may kalame majid padha jata hai ueke aehlo ayal kasir hoa jate hai, us may khero barkat badh jati hai, aur shayatin us ghar se neekal jate hai, aur jees ghar may teelavat nahi hoti us may tangi aur be-barkati hoti hai, mala'aeka us ghar se neekal jate hai aur shayatin us ghar may ghus jate hai.

◉ sahebe ahya ne hazrat ali r.a. se naqal keeya hai ke jees shakhs ne namaz may khade ho kar kalame pak padha usko har harf par 100 nekeeya meelegi aur jees shakhs ne namaz may beth kar padha uske leeye 50 nekeeya aur jees ne bager namaz ke vuzoo ke sath padha uske leeye pachchis nekeeya aur jees ne beela vuzoo padha uske leeye das nekeeya aur jo padhe nahi balke seerf padhne wale ki taraf kan laga kar sune uske leeye bhi har harf ke badle ek neki hai.

aadab

◉ meeswaq aur vuzoo ke bad keesi yaksooi ki jagah may neehayat vaqar aur tavazu'a ke sath qeebla rookh bethe.

◉ kalame pak ko rihal ya takya ya kisi unchi jaga par rakhe

◉ nehayat hi huzoore qalb aur khushoo'a ke sath us lutf ke sath jo us vaqt ke munaseeb hai is tarah padhe ke goya khud haq ta'ala shanahu ko kalame pak suna raha hai.

◉ kalame pak ko rihal ya takya ya kisi unchi jaga per rakhe

◉ neehayat hi huzoore qalb aur khushu'a ke sath us lutf ke sath jo us vaqt ke munaseeb hai is tarah padhe ke goya khud haq ta'ala shanahoo ko kalame pak suna raha hai.

◉ agar ma'ani samajhta ho to tadabbur aur tafakkur ke sath aayate vada aur rahmat par dua'ae magferat aur rahmat mange, aur aayate azab aur vaid par allah ki panah chahe, aayate tnzeeyah aur tqdis par subhanallah kahe aur az khud teelavat may rona na aaye to b-takalluf rone ki sai kare.

● agar yad karna maqsud na hoto padhne may jaldi na kare
● teelavat ke darmyaan may keesi se bat na kare, agar koi jaroorat pesh hi aajaye to kalame pak band karke bat karle aur pheer se a'auzoo padhkar do-bara shuroo kare.
● agar majme may loog apne-apne karobar may mashgool ho ya namaz padh rahe ho ya so rahe ho to aahista padhna afzal hai, varna aavaz se padhna afzal hai.
● khush ilhani ke sath tartil aur tajvid ke sath padhe.
● deel ko vasavis se pak rakhe.
● ye allah ka kalam hai uski azmat deel may rakhte huve padhe.
● jeen aayat ki teelavat kar raha hai deel ko unke tabe bana de, masalan aayate rahmat juban par hai to deel suroore mahaj ban jaye aur aayate azab agar aa gayi to dil laraz jaye
●tartil ke mut'alleek shah abdul aziz rh. ne apni tafsir may tahrir farmaya hai ke tartil lugat may saf aur vajeh tor par padhne ko kehte hai aur shara'a sharif may kai chijo ki ree-ayat ke sath teelavat karne ko kehte hai.
(1) huroofo ko sahi nekalna yani apne makhraj se padhna take ط ki jaga ت aur ظ ki jaga ض na neekle. (2) vuqoof ki jaga par achhi tarah thaherna take vasl aur qat'a kalam ka be-mahal na ho jaye. (3) harkato ishba'a karna yani zer za-bar pesh ko achhi tarah jaheer karna. (4) aavaz ko thodasa buland karna take kalame pak ke alfaz juban se neekal kar kano tak pahonch jaye aur vaha se deel par asar kare.
(5) aavaz ko is tarah se durust karna ke us may dard peda ho jaye aur deel par jaldi asar kare. (6) tashdid aur mad ko achhi tarah jaheer keeya jaye ke uske ijhar se kalame pak may azmat jaheer hoti hai. (7) aayate rahmat aur aayate azab ka haq ada kare, jesa pahle gujar chuka, ye sat chije hai jeenki riayat tartil kehlati hai. (fazaile quran)

takhte aara tha jo kal voh aaj jere khak hai
aalame fani ka manzar kesa ibratnaq hai

makhareej

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض

ط ظ ع غ ف ق ک ل م ن و ہ ء ي

ث ذ ظ - in tino ka makhraj ek hai magar seefat ke farq ki vajah se har ek harf ki aavaz alag-alag hai, makhraj yehe ke jaban ki nok ko agle aur upar ke do bade danto ke keenare se is tarah male ke samne bethne wale ko jaban ki jarasi nok bahar najar aaye. ث aur ذ ki aavaz jara naram hoti hai aur ظ ki aavaz munh bhari hoti hai.

س ص ز - jaban ki nok ko agle aur niche do bade dato ke upar se lagaye, makhraj ek hai magar aavaz may farq hai, ز ki aavaz buland hoti hai, ص ki aavaz pur aur س ki aavaz barik hoti hai, aur siti ki aavaz tino may hoti hai.

ت د ط - in tino ka makhraj jaban ki nok aur samne upar ke do bade danto ki jad hai, ت patli aur ط pur hoti hai.

ہ ء - in dono ka makhraj halaq ka aakhri heessa hai jo sine ki taraf hai.

ع ح - ye dono halaq ke darmyan wale heesse se neekalte hai.

غ خ - inka makhraj ibteedaye halaq hai, munh ki taraf wala hissa.

ق ک - jaban ki jad upar ke taalu se lagaaye to ق neekalta hai aur ک may jaban ki jad aur upar ka talu munh ki janeeb jara niche hat kar.

ض - jaban ki karvat ko upar ki dadho ki jad se lagaye,(jaban ki nok kahi lagne na paye)aur aavaz ظ ke mushabeh hoti hai magar beelkul ظ na ho.

م ن - in dono huroofo ko ada karte vaqt nak may aavaz nahi jani chahye.

ye sat huroof pur padhe jate hai, خ ص ض غ ط ق ظ jiska majmua'a خص ضغط قظ khus's dagatin qeez hai.

● in sat huroofo ko pur padhna chahye, yani inko ada karte vaqt juban ki jad upar ke taloo ki taraf uthni chahye.

● inke alavah ke huroof bareek padhe jayenge yani unko-

ada karte vaqt juban ki jad upar ke taloo ki taraf nahi uthni chahye.

● zabar, zer aur pesh ko harkat kehte hai, aur harkat wale harf ko mutaharreek kehte hai.

● do zabar, do zer aur do pesh ko tanvin kehte hai aur tanvin wale harf ko munavvan kehte hai.

● noon sakin aur tanween ke bad agar huroofe halqi aaye to gunna nahi hoga.

● jazam ko sukun aur jazam vale harf ko sakin kehte hai.

● tashdid ko shad aur tashdid vale harf ko mushaddad kehte hai.

● nak may a'avaz lejakar padhne ko gunnah kehte hai, aur gunnah ki meeqdar ek aleef ke barabar hai.

● sans tod kar ruk jane ko vaqf kehte hai aur jees harf par vaqf keeya jaye use movqoof kehte hai.

● har harf ko uske makhraj aur seefaat ke sath padhne ko makaraj kehte hai. tajvid ke kheelaf padhna lahan hai, aur lahan ki do qeesme hai, (1) lahne jali (2) lahne khafi,lahne jali yehe ke ek harf ki jaga doosra harf padhna masalan alhamdu may badi ha hai uski jaga chhoti ha padhna, ya harf ko ghata-badha kar padhna, masalan iyya-k ki jaga iyyakaa padhna, ya mutaharreek harf ko sakeen ya sakeen harf ko mutaharreek padhna, ya zabar ki jaga zer ya pesh ya pesh ki jaga zabar ya zer vagerah padhna, aur lahne jali se qura'ane paak padhna haram hai.

● lahne khafi yehe ke pur harf ko baareek ya baareek harf ko pur padhna ya jahan mad na ho vaha mad yani khinch kar padhna ya jahan mad ho vaha mad na karna ya ijhaar, ikhfa, gunna vagerah may farq na karna,ye lahne khafi hai aur lahne khafi se qura'ane pak padhna makrooh hai.

● poore qura'ane pak may 14 aayate aesi hai jeenhe padhne se ya keesi ko padhte sun'ne se sajda vajeeb ho jata hai, ise sajdaye teelavat kehte hai. (sajde ki aayat padh kar ya sun kar foran sajda karlena chahye take jeemma sar par baqi na rahe kyunke ye sajda vajeeb hai)

bimar pursi ki sunnate aur aadab

◉ huzur ﷺ ne irshad farmaya ek musalman ke doosre musalman par chhe huqooq hai,(1)jab mulaqat ho to usko salam kare. (2) jab da'avat de to qabool kare. (3) jab use chhink aaye aur 'alhamduleellah' kahe to uske javab may 'yarhamukallah' kahe (4) jab bimar ho to uski iyadat kare (5) jab inteqal kar jaye to uske janaze ke sath jaye (6)aur uske liye vohi pasand kare jo apne leeye pasand kare. (ibne maja)

◉ huzur ﷺ ne irshad farmaaya jo shakhs achhi tarah vuzoo karta hai pheer ajro savab ki ummid rakhte huve apne musalman bhai ki iyadat karta hai usko jahannam se itna door kar deeya jata hai jeetni door koi sattar sal chal kar ponhche

◉ huzur ﷺ ne irshad farmaya jo musalman keesi musalman ki iyadat karta hai to sham tak sattar hajar fareeshte uske leeye dua'a karte hai, aue jo sham ko iyadat karta hai to subah tak sattar hajar fareeshte uske leeye dua'a karte rehte hai aur jannat may ek bag meel jata hai.

◉ jab keesi mariz ki iyadat kare to us se yun kahe 'la ba'a-s tahurun insha allah' insha allah ye bimari gunaho se paak karne wali hai.

◉ huzur ﷺ ne irshad farmaya jab koi musalman banda keesi mariz ki iyadat kare aur sat martaba ye padhe 'as-alullahal azim rabbal arsheel azimee anyyashfee-k' mai allah ta'ala se sawal karta hun jo bade hai, arshe azim ke maleek hai ke voh tum ko sheefa de, to jaroor sheefa hogi,albatta agar us ki mot ka vaqt aa gaya ho to aur bat hai. (teermeezi)

◉ huzur ﷺ ne irshad farmaya jab tum bimar ke pas javo to us se kaho ke voh tumhare leeye dua'a kare kyunke uski dua'a fareeshto ki dua'a ki tarah (qabool hoti) hai.

ye baja hai maaleeke bandagi
meri bandagi may qusoor hai
ye khata hai meri khata magar
tera naam bhi to garoor hai

ghar may mot ho jane ka bayan

jab aadmi ki aakhri ghdi ho aur maloom ho jaye ke ab mot qarib hai to us aadmi ko qeeble ki taraf per kar ke cheet leta de aur sar ke niche ek takya rakhe take uska munh qeeble ki taraf ho jaye, agar sar ke niche takya na rakh sako to seerhane ki taraf char-pai ke paye ke niche do-do int rakh de, uske bad uske samne jor-jor se kalmaye shahadat padho ta ke ham se sun kar voh bhi padh le,lekeen us se yun na kaho ke padh, isleeye ke voh sakht mushkeel ka vaqt hota hai,khuda-n-khasta padhne se inkar kar de ya munh se kuchh aur neekal jaye. sure yasin padhne se mot ki sakhti kam hoti hai, uske bad seerhane ya aur keesi jaga uske pas beth kar sure yasin padho ya keesi se padhva do.

marne ke bad

jab rooh neekal jaye to aankhe band kar do aur koi kapda lekar thudi ke niche se nikal kar dono jabdo se gujarte huve sar par leja kar bandh deeya jaye take munh phel na jaaye, aur per ke dono anguthe meela kar bandh do aur hatho ki ungleeya ek sath kamar se laga do aur mayyat ko sheemal ki janeeb sar aur junoob ki janeeb per kar ke sula do,agar marne wali auvrat hai aur usne koi jevar vagerah pehne hon to sab jevar neekal do varna bad may neekalna mushkeel ho jayega, ab mayyat ke upar pak chadar daal do aur kafnane dafnane ka intejam karo, jab tak gusal na de deeya jaye us ke qarib beth kar na padho balke doosre kamre may beth kar padho, aur mayyat ke pas kuchh khushboo jala do.

koi mard ya aurat napaki ki halat may ho to usko marne wale ke pas na rehne deeya jaye balk koi jandar tasvir bhi uske pas na rehne do, in sab ko marne se pehle hi vaha se hata deeya jaye,in ki vajah se rahmat ke fareeshte nahi aate aur rooh ko bhi taklif pahonchti hai, balke rooh qabz karne wale bhi jehmat ke fareeshte hote hai, jab tak gusal na de deeya jaye us ke qarib beth kar na padho balke doosre kamre may beth kar padho.

qabr

qabr khud khode ya musalmano se khodvaye, jo mayyat ke qad se ek baleesht badi ho, bado ke leeye sade panch feet lambi ho, sade char feet gehri ho aur sade tin feet chodi ho.

kafan

mard ke leeye tin kapde hai,ek chadar, ek ijar,aur ek kurta. chaadar = sar se lekar per tak aur dono taraf se ek-ek baleesht badha de. ijar = chadar se ek baleesht chhoti. kurta = gale se lekar aadhi peendli tak

aourat ke leeye panch kapde hai, tin vohi jo upar deeye gaye, uske alava ek sina band, ek odhni. sina band = sine se lekar rano tak. odhni = tin hath lambi jees se bal dhak jaye. mayyat ko gusal dene ke leeye do satar posh, gale se lekar peendli tak aur tin dastane ho. pehle kafan ko tin ya panch martaba loban vagerah ki dhooni di jaye uske bad kafan pehnaavo.

gusal ka tariqa

mayyat ko gusal dene ke leeye beri ke patte dal kar pani garam karo, uske bad jees takhte par gusal dena ho us takhte ko tin ya panch martaba dhuni de do pheer mayyat ko chadar samet utha kar le aavo pheer garam pani la kar us may thnda pani meelavo, us ke bad mayyat ke pehne huve kapde neekal kar mayyat ke upar satar posh dal do.

ab marne wale ko sar ki taraf se jara uncha kare aur pet ko aaheesta se male aur jo kuchh neekle usko baaye hath may dastane pahen kar satar posh ke niche se hath dal kar saaf kar le, na satar uthaye aur na satar par neegaah daale. pheer vuzoo karavo seerf char farz ada karne hai,pehle munh dhoye lekeen agar janabat ki ya heiz aru neefas ki halat may mara hai to munh aur nak may pani pahonchana farz hai,agar munh may pani nahi ja sakta ya gusal ki hajat may nahi mara hai to thodi si rui pani may bhigo kar murde ke danto par dahni janeeb se pherte huve bayi janeeb la kar us rui ko phenk do, is tarah tin martaba karo, isi tarah rui ki tin batti jesi bana kar,-

pani may bhigo kar ek taraf se nak may, pehle dahne surakh may, pheer doosri janeeb se baye surakh may pheera kar us ko phenk do,tin martaba isi tarah karo,uske bad munh,kan aur nak may rui dal do take munh dhote vaqt pani andar na jane paye, uske bad tin martaba poora munh dhoye, pheer tin martaba dono hath dhoye,pheer sar ka masah kare,uske bad tin bar dono per takhno samet dhoye, pehle daya pheer baya.

jab vuzoo kara chuko to ab sar par sabun vagerah laga kar khoob saf karo, pheer poore badan par pani dal kar sabun laga kar malo ke kuchh mel rehne na paye,lekeen satar ke upar bager dastane ke hath na lagavo, aur is tarah malo ke satar khulne na paye,uske bad mayyat ko bayi karvat leta kar tin martaba is tarah sar se lekar per tak pani dalo ke bayi karvat tak pani pahonch jaye aur hath se malo ke saaboon vagerah sab neekal jaye, pheer dahni karvat par leta kar isi tarah karo pure badan par pani pahonchana jaruri hai,agar ek bal barabar jagah bhi suki reh gai to gusal nahi hoga, us ke bad pehli martaba ke maneend sar ki taraf se uncha kar ke pet ko male, agar kuchh neekla to hath may dastane pahen kar saf kar le, vuzoo aur gusal may iske neekalne se kuchh farq nahi aaya, yani pheer se karane ki jarurat nahi.

ab ek lote may pani may kafoor meela kar poore badan par mal do take badan khushboodar ho jaye,pheer rumal se mayyet ke badan ko is tarah punchho ke rumal ek jagah rakho,pani chus le to utha kar doosri jagah rakho,is tarah saf kar lo, uske bad doosra satar posh upar dal kar bhiga satar posh niche se neekal lo,ab kafan tayyar kar ke mayyat ko us ke upar la kar sula do,behtar yehe ke jo qaribi reeshtedar ho voh nehlaye, agar voh na nehla sake to koi dindar nehlaye.

kafnane ka tariqa

pehle chadar bichhavo pheer ijar uske upar kurte ka niche vala heessa beechhavo aur upar vala heessa lapet kar seerhane ki taraf rakh do.-

ab uske upar gulaab ke pani may bhigoya huva abil chhirak do, aur aehteeyatan rui ki do gaddi jesi bana kar ek sar ke niche aur ek pakhane ki jagah ke niche rakh do take koi chij khoon vagerah neekle to kafan khrab na ho(lekeen ye jaruri nahe hai) pheer uske upar murde ko sula do, pheer zamzam ya gulab ke pani may kafoor ko kichad jesa bana kar us may itr meela do, pheer use sar par aur murda mard ho to dadhi par bhi lagavo, pheer sajde ki jagah par, peshani, nak, hath ki ungleeya aur panje par,peendli,ghutna,takhne aur bagal par bhi lagavo,murde ke upar jeetna chahe itr lagavo lekeen kafan par lagana jaiz nahi hai,uske bad kurta pehna do,agar aovrat hai to uske sar ke bal ke do heesse kar ke dono taraf se neekal kar sine ke upar rakh do aur uske sar par odhni dal kar dono seere sine par jo bal hai uske upar odha do (lapete ya bandhe nahi) uske upar sina band odha do, uske bad ijar lapeto pehle bayi taraf se pheer dayi taraf se, pheer isi tarah chadar lapeto aur sar, per aur kamar par patti bandh do, us ke bad janazah la kar murde ko seerhane ki taraf se utha kar janaze may rakho aur kabrastan ki tarf le javo.

janazah tej qadam lejana masnoon hai, lekeen itna tej na chale ke janazah harkat karne lage,jo log janazah ke sath hon unko janazah ke pichhe chalna mustahab hai, janazah lejate vaqt dua'a ya zikr buland aavaz se na padhe aur aahe-esth bhi koi zikr sabeet nahi,agar aaheesta kuchh padhe aur janazah le jane ki sunnat na samje to padh sakte hai.

janazah ki namaz ka masnoon tariqa

janazah ki namaz may do farz hai

(1) qeeyam yani khde ho kar namaze janazah padhna.
(2) char martaba takbir yani allahu-akbar kehna.

⊙ pehe is tarah neeyyat kare, janazah ki namaz ka iradah karta hun jo allah ki namaz hai aur mayyat ke leeye dua'a hai, munh mera qaba sharif ki taraf is imam ke piche allah ke vaste.

⊙ jab imam pehli takbir kahe to takbir kehte huve hath kano

tak utha kar naf ke niche bandh le aur is tarah 'sana' padhe 'subha-n kalla hum-m vbee hamdee-k v-tabarakas-mu-k v-ta'ala jaddu-k v-jal-l sanau-k v-la ila-h gayruk'

◉ jab imam doosri takbir kahe to hath utha na uthaye balke takbir keh kar duroode ibrahim jo namaz may padhi jati hai voh padhe. ◉ jab imam tisri takbir kahe to takbir keh kar mayyeet ki dua'a padhe.

mayyeet baleeg ho to ye dua'a padhe

'allahummagfeer leehayyeena v-mayyeeteena v-shaheede-ena v-gaibeena v-sagireena v-kabireena v-z-kreena v-unsa-na allahum-m man ahyay-tahu meenna f-ahyeehi alal isla-mee v-man tavaffaytahu meenna fatavaffahu alal imaan' tarjuma- ae allah ! too hamare jeendah aur murdah ko, ha-jeer aur gaib logon ko chhoton aur badon ko,mardo aur ao-rto ko bakhsh de, ae allah ! too ham may se jeesko jeendah rakhe use islam par jeendah rakhyo, aur jeesko vafat de us-ko iman par vafat deejyo.

mayyat na-baleeg ladka ho to ye dua'a padhe

'allahummaj alhu lana f-rtav vaj-alhu lana ajrav vzukhrav vaj-alhu lana shafeeav v-mushaf-fa'a' tarjuma- ae allah! is ko too hamare leeye peshva bana aue hamare leeye ajr aur jakhirah bana aur uski shafa'at qabool farma.

mayyat na-baleeg ladki ho to ye dua'a padhe

'allahummaj alha lana f-rtav vaj-alha lana ajrav vzukhrav vaj-alha lana shafeeatav v-mushaf-fa'ah'

◉ jab imam chothi takbir kahe to khud bhi takbir kahe aur jab imam'as-salamu alaykum v-rahmatullah' keh kar salam phere to khud bhi salam pher de.

◉ jab bhi qabrastan may dakheel ho tab ye dua'a padhe.'as-salamu alaykum ya ahlal quhooree yagfeerullahu lana v-la-kum antum salafuna v-nahnu beel asr' tarjuma- ae qabar walo tum par salam! allah hamari bhi magferat kar de aur tumhari bhi magferat farma de,tum ham se pehle chale gaye ho,ham bhi tumhare pichhe-pichhe aa rahe hai.(hee. hasin)

◉ murde ko jab qabr may utaare tab ye dua'a padhe,'bees-meellahee v-ala sunnate rasuleellah' tarjuma-allah ke nam ke sath aur rasoolullah ﷺ ki sunnat (meellat) par (ham us ko dafan karte hai)

◉ jab qabr may meetti dale to meetti dono hath may bhar kar tin martaba dale, jab pehli martaba dale to pedhe, 'me-enha khalaqnakum' doosri martaba dale to padhe,'v-fiha nuidukum' tisri martaba may dale to padhe,'v-meenha nu-khreejukum taratan ukhra'.

◉ huzoor ﷺ ne farmaya jo shakhs janazah may hajeer hota hai aur namaze janazah ke padhe jane tak janaze ke sath rehta hai to usko ek qeerat savab meelta hai,aur jo dafan se faragat tak janazah ke sath rehta hai usko do qeerat sawab meelta hai,aap ﷺ se daryaft keeya gaya do qeerat keeya hai? irshad farmaya (do qeeraat) do pahado ke barabar hai.

baqi masnoon dua'aye

taravih ki har char rakat ke bad padhne ki dua'a

subha-n zeel-mulkee val malaqut, subha-n zeel izzatee val azmatee val haybatee val qudratee val qibreeyai val jabroot, subhanal maleekeel hayyeellazi la yanamu vala yamootu, subbuhun quddusun rabbuna v-rabbul malaikatee varrooh.

takbire tashriq

allahu-akbar allahu-akbar laila-h illallahu vallahu akbar, allahu-akbar v-leellaheel hamd.

isteekharah ki dua'a

allahumm inni astakhiroo-k bee ilmee-k v-astaqdeeroo-k bee qudratee-k v-asalu-k meen fadleekal azim, inna-k taq-deeroo v-ta'alamu vla a'alamu v-an-t allamul guyoob,alla-hum-m in-n hazal amr(is jagah apne matlab ka khyal kare) khayrulli fi dini v-ma'aashi v- aaqeebatee amri faqdeerhu li v-yasseerhu li sum-m bareek li fihi v-in kun-t t'alamu an-n hazal amr (is jagah apne matlab ka khyaal kare) sharrulli fi dini v-ma'aashi v-aaqeebatee amree fasreefhu anni vasre-efni anhu vaqdir leeyal khayri haysu ka-n summrdini beehi.

salatul hajat ki dua'a

la-ilaa-h illallahul haleemul karim, subhanallahee rabbeel arsheel karim,val hamdu leellahee rabbeel aalamin,as-alu-k mujeebatee rahmateek v-azai-m magfeerateek val isma-t min kullee zambiv val ganim-t meen kullee beerreev vas-sa-lama-t meen kullee ism, la tad'alee zamban illa gafartahu vala hamman illa farrajtahu vala hajatan hee-y laka reedan illa qadaytaha ya arhamar raheemin.

subah ko ye dua'a padh le sham tak koi musibat nahi pohchegi

allahum-m an-t rabbee la-ilaa-h illa an-t alay-k tavakkaltu v-an-t rabbal arsheel karim, masha-allahu ka-n v-maa lam yash'a lam yakun v-la-hav-l vla quvva-t illa beellaheel alee-yyeel azim a'alamu annalla-h ala kullee shayin qadir v-an-nalla-h qad aha-t beekullee shayin ilma, allahum-m inni a'auzu beeka meen sharree nafseehee v-meen sharree kulee dabbateen an-t aakheezum beena seeyateeha in-n rabbee ala seeratam mustaqim.

sehri ki neeyyat

allahum-m inni asoomu gadan la-k fagfeerli
ma qad-damtu v-ma akhkhartu.

iftaar ki dua'a

allahum-m inni laka sumtu v-bee-k aamantu
v-ala reezkee-k aftartu fataqabbal meenni.

jab keesi ke yaha iftar kare

aftara indukumus saaimoo-n v-aqa-l ta'amakumul
abra-r v-sallat alaykumul malaikah.

jab naya fal samne aaye

allahum-m bareek lana fi samareena v-bareek lana fi madi-nateena v-bareek lana fi saa'aena v-bareek lana fi muddeena

aainah dekhte vaqt

allahum-m an-t hassan-t khalqee f-hassan khulqi.

keesi ko hansta huva dekhe

ad-hakallahu seenna-k

keesi ko dukh ya bimari may geeriftar dekhe

alhamdu leellaheellazi aafani meemmab talaa-k beehi v-faddalni ala kasireem meemman khalaqna tafdila

keesi khas geeroh se khof ke vaqt

allahum-m inna naj'alu-k fi nuhureeheem v-na'uzu bee-k meen shrooreehim

jab koi bhi musibat phonche

inna leellahee v-inna ilayhee rajeeun, allahum-m ajeerni fi musibati v-akhlufli khayram meenha.

jab bazaar phonche

chota kalma padhe, jeeski fazilat may aata hai ke huzoor ne farmaya jees shakhs ne bazar may qadam rakhte huve ye kalemat(choth kalma)padhe,allah ta'ala uske leeye das lakh nekeeya leekh lete hai,aur uski das lakh khtaye meeta dete hai, aur das lakh darje uske leeye buland kar dete hai.

jab kharido farokht kare

allahum-m inni auzu bee-k meen safakateen khasee-rteen v-yamineen fajeer.

rojana jab kapde pehne

alhamdu leellaheellazi kasani haja v-razaqni meen gayree havleem meenni vla quvvah.

jab naya kapda pehne

alhamdu leellaheellazi kasani ma uvari beehi avrati v-a tajammalu beehi fi hayati.

rojana jab chand dekhe

auzu beellahee meen sharree hazal gaseek.

jab naya chand dekhe

allahum-m aheellahu alayna beelyumnee val imanee vas-salamatee val islamee vt-tavfiqee leema tuheebbu vatarda rabbee v-rabbukallah.

keesi ko achhi halat may dekhe

masha allahu la hav-l vla quvvata illa beellah.

jab bajar jaaye

beesmeellahee allahum-m inni as-alu-k khay-r hajheehees

soogi v-khay-r ma feeha v-auzu bee-k meen sharreeha v-sharri ma fiha, allahum-m inni auzu bee-k an usi-b fiha yameenan fajeeratan av shafqatn khaseerah.

pehli rat ki dua'a

jab pehli martaba bivi ke pas jaye to uske peshani ke bal pakad kar ye dua'a padhe

allahum-m inni as-alu-k meen khayraha v-khayree ma jabaltaha alayhee v-auzu bee-k meen sharreeha v-shrree ma jabaltaha alayh.

jab hambeestari ka iradah kare

beesmeellahee allahum-m janneebnash shaytaa-n ma razaqtana.

jab inzal ho to ye dua'a deel may padhe

allahum-m la taj-al leeshshaytanee fima razaqtani nasiba.

panch kalme tarjume ke sath

(1) pehla **kalemaye tayyebah** : 'la-ila-h illallahu muhammadur rasoolullah' tarjuma- allah ke seeva koi ibadat ke laiq nahi aur muhmmad ﷺ allah ke rasool hai.

(2) doosra **kalemaye shahadat** : 'ash-hadu alla ila-h illallahu v-ash-hadu an-n muhammadan abduhu v-rasooluh' tarjuma-mai gavahi deta hun ke allah ke seeva koi ibadat ke laik nahi, aur mai gavahi deta hun ke beshak muhammad ﷺ allah ke bande aur rasool hai.

(3) tisra **kalemaye tamjid** : 'subhanallaahee vlhamdu leellahee vla ilaa-h illallahu vallahu akbar vla hav-l vla quvva-t illa beellaheel aliyyeel azim' tarjuma- allah ta'ala pak hai, sab ta'a-rife allah hi ke leeye hai, aur allah ke seeva koi mabood nahi. allah sab se bada hai,har keesam ki takat aur quvvat allah hi ki taraf se hai, jo bada aalishan aur azmat wala hai.

(4) chotha **kalemaye tavhid** : 'la ila-h illallahu vahdahu la shari-k lahu lahul mulku v-lahul hamdu yuhyi v-yumitu bee-y deeheel khayr v-hu-v ala kullee shayin qadir'tarjuma- allah ke seeva koi ma'abood nahi, voh akela hai, uska koi sharik nahi,usi ki badshahi hai, usi ke liye tamam tarife hai,

vohi jeelata hai aur vohi marta hai,usi ke qabje may tamam bhalaiya hai, aur voh har chij par qadeer hai.

(5) panchva kalemaye radde kufr : 'allahum-m inni a'auzu bee-k meen an ushree-k bee-k shay'av v-a-n a'alamu beehi v-astagfeeru-k leemala a'alamu beehi tub-tu anhu va-tabar-ra'atu meenal kufree v-shsheerkee val ma'asi kulleeha aslamtu v-aamantu v-a-kulu la ila-h illallahu muhammadur rasoolullaah' tarjuma- ae allah! mai teri panah chahta hun is bat se ke tere sath keesi chij ko jan bujh kar sharik karoo, aur magfeerat chahta hun teri us gunah se jeeska muje ilm nahi,tovbah ki mai ne aur bejar huva mai kufr aur sheerk se aur tamam gunaho se,islam laya mai aur iman laya mai,aur kehta hun mai ke allah ke seeva koi ibadat ke laik nahi aur muhammad ﷺ allah ke rasool hai.

imane mujmal : 'aamantu beellahi kama hu-v beeasma-ihi v-seefateehi v-qabeeltu jami-a ahkameehi.' tarjuma- iman laya mai allah par, jesa ke voh apne namo aur seefato ke sath hai, aur mai ne uske tamam ahkam qabool keeye.

imane mufassal : 'aamantu beellahi v-malaikteehi v-kutubeehi v-roosuleehi val yavmeel aakheeree val qadree khayreehi v-sharreehi meenallahee ta'ala val ba'asee ba'a-dal mavt' tarjuma- iman laya mai allah par aru uske faree-shto par, aur uske rasoolo par, aur qayamat ke deen par, ac-hhi aur boori taqdir par jo khuda ta'ala ki taraf se hoti hai, aur movt ke baad uthaye jane par.

ab maqsad'e jeendagi gujrati, urdoo, heendi aur ingleesh charo kitabe 260 safe may hi banti hai, agar aap hazrat ijafe ki dua'a kare-nge to badhai jayegi insha-allah-o-ta'ala

mutafarreeqat

islami mahino ke nam

(1) muharramul haram
(2) safrul muzaffar
(3) rabiul avval
(4) rabiul aakhar
(5) jamadeeul avval
(6) jamadeeul aakhar
(7) rajabul murajjab
(8) sha'abanul mua'azzam
(9) ramzanul mubarak
(10) shavvalul mukarram
(11) zee qa'adatul haram
(12) zeel heejjatul haram

hafte ke sat deen

(1) juma'ah (2) sanichar (3) itwar (4) pir
(5) mangal (6) budh (7) jumerat

kholafaye arba (char khalifa)

(1) hazrat aboo bakar seeddiq radeeallahu ta'ala anh
(2) hazrat umare farooq radeeallahu ta'ala anh
(3) hazrat usmaane gani radeeallahu ta'ala anh
(4) hazrat ali murtuza radeeallahu ta'ala anh

feeqah ke char mashhoor imam

(1) hazrat imam aboo hanifah rahmatulla.alayh
(2) hazrat imam shafai rahmatullaahee alayh
(3) hazrat imam maleek rahmatullaahee alayh
(4) hazrat imam ahmad ibne hambal rahm.alayh

mashhoor char fareeshte

(1) hazrat jeebrail alyheessalam jo khuda ka paygam paygambaro ke pas laate the. (2) hazrat izrail alyheessalam jo makhlooq ki jan neekalne par muqarrar hai.(3) hazrat miqail alyheessalam jo makhlooq ko rozi pohchane ke kam par muqarrar hai.(1)hazrat israfil alyheessalam jo qayamat ke deen soor foonkne par muqarrar hai.

char mashhoor aasmani kitabe

(1) zaboor jo hazrat davood alyheessalaam par naajeel hui.
(2) toret jo hazrat moosa alyheessalaam par naajeel hui.
(3) injil jo hazrat isa alyhees salaam par naajeel hui.
(1) quran majid jo hazrat muhammad ﷺ par najeel huva.

aap ﷺ ki azvaje mutahharat

(1) hazrat khadijah r.a. (2) hazrat aaisha r.a. (3) hazrat hafsah r.a.(4) hazrat umme salmah r.a.(5) hazrat sodah r.a. (6) hazrat jovayrah r.a.(7) hazrat umme habibah r.a. (8) hazrat memunah r.a. (9) hazrat safeeyyah r.a. (10) hazrat zeinab beente khozaymah r.a. (11) hazrat zeinab beente jahash r.a.

aap ﷺ ke sahab jade

(1) hazrat qaseem r.a. (1) hazrat abdullah r.a. (1) hazrat ibrahim r.a.

aap ﷺ ki sahab jadeeya

(1) hazrat zeinab r.a. (2) hazrat rukayyah r.a. (3) hazrat umme kulsoom r.a. (4) hazrat fatemah r.a.

aap ﷺ ke chacha

(1) hazrat hamza r.a. (2) hazrat abbas r.a. (3) hazrat aboo taleeb (4) aboo lahab (5) abdul uzza (6) zuber (7) haarees (8) muqavveem (9) zeeraar (10) mugira (hujel)

aap ﷺ ki fufeeya

(1) hazrat safiyyah r.a.(2) hazrat arva r.a.(3) hazrat aateeka r.a. (4) umme hakim (4) barra (4) umayma.

ashra-e mubashsharah

yani aese das sahabi r.a. jeenhe aap ﷺ ne dunya hi may jannati hone ki basharat di thi

(1) hazrat aboo bakar seeddiq r.a.(2) hazrat umare farooq r.a. (3) hazrat usmaane gani r.a.(4) hazrat ali murtuza r.a. (5) hazrat talha r.a.(6)hazrat abu ubedah been jarraah r.a. (7) hazrat zuber r.a. (8) hazrat sa'ad ibne abi vaqqaas r.a. (9) hazrat abdur rahman ibne ovf r.a. (10) hazrat said ibne zeyd r.a.

sahabi

huzoor ﷺ ko jees musalman ne dekha ho ya huzoor ﷺ ki kheedmat may hajeer huva ho aur uski movt iman par huyi ho use sahabi kehte hai.

khalifa

huzoor ﷺ ke dunya se rookhsat ho jane ke bad din ka kam

sambhalne ke leeye jo shakhs aap ﷺ ka qaim mukam huva use khlifa kehte hai.

vali

jo musalman allah ta'ala aur paygambar al. ke hukmo ki taabedari kare, kasrat se ibadat kare, gunaaho se bachta rahe aur allah ta'ala aur rasool ﷺ ki mohabbat dunya ki sab chijo se jeeyadah rakhe to voh khuda ka pyara ho jata hai use vali kehte hai.

taabei

jees musalman ne keesi sahabi ki ziyarat ki ho use tabei kehte hai.

mojeezah

allah ta'ala apne paygambaro ki sachchai batlane ke leeye kabhi-kabhi unke hatho aesi bate jaheer farma dete hai jeenko karne se dunya ke aur log aajiz hote hai usko mojeezah kehte hai.

har jannati ko chhe seefat nabeeyo wali

(1) hazrat aadam al. ka qad (2) hazrat yoosuf al.ki khoob-surti (3) hazrat isa al. ki umar (4) hazrat daavood al. ki aavaz (5)hazrat ayyoob al. ka deel (6)huzoor wale akhlaq.

tabqate baheesht (jannat) aath hai

(1) khuld (2) daeus-salam (3) darul qarar (4) jannate adn (5)jannatul mala(6)jannatun-naim(7)illeeyyin(8)feerdos.

tabqate jahannam sat hai

(1) sakar (2) sair (3) nata (4) hatma (5) jahim (6) jahannam (7) haaviyah.

yaqin ke tin darje hai

(1) ilmul yaqin (2) aeinul yaqin (3) haqqul yaqin.

bandagi tin chijo ka nam hai

(1) aehkame khudavandi ka lehaaj rakhna(2)qaza v qadar aur qeesmate khudavandi par raji rehna (3)apne ikhteeyar aur khavaheesh ko chhod kar khuda ke ikhteeyar aur khavahish par rajamand hona.

aath chijo may shifa hai

(1)quran may(2)sadqah may(3)zamzam may(4)kalunji may (5) shahad may (6) seela rahmi may (7) safar karne may (8) sure fateeha may

nek bakhti panch chijo may chhupi huvi hai

(1) farma bardar bivi (2) nek auvlad (3) muttaqi dost (4) nek padosi (5) apne shahar may roji.

chhe kamo may jaldi karna sunnate rasool ﷺ hai

inke alavah sub kamo may jaldi karna shetan se hai
(1)mehman ko khana khilane may(2)qarz ada karne may (3)ladki ki shadi karne may(4)gunah se tovbah karne may (5) azan sun kar masjid ko jane may
(6) murde ki tajhizo takfin may

qehre khudavandi ki panch surte (umuman)

(1)qahat (2)vaba (3)jang (4)na ittefaqi (5)jaleem hakim

makhlooqat chhe qeesam ki hai

(1) bande (2) chareende (3) pareende (4) dareende (5) gazande (6) payreende.

lohe ki lakir

(1) jo banda apne bateen ko durust kar leta hai,allah ta'ala uske jaheer ko sanvar dete hai (2) jo banda apni aakherat ko sanvar leta hai, allah uski dunya ko sanvar dete hai (3)jo banda apna mamla allah se duroost kar leta hai,allah ta'ala uska mamla makhlooq se duroost farma dete hai.

konsi makhlooq kees deen peyda huyi

sahi musleem aur nasai may hai hazrat aboo hureirah r.a. farmate hai huzoor ne mera haath pakda aur farmaya meetti ko allah ne hafte ke deen peda keeya aur pahado ko itwar ke deen aur darakhto ko pir ke deen aur buraiyo ko mangal ke deen aur noor ko budh ke deen aur janvar ko jumeraat ke deen aur aadam al. ko jumma ke deen asar ke bad ki aakhri sa'at may, asar ke bad se rat ke vaqt may.
(tafsir ibne kasir b havala beekhre moti)

maqam par vapasi

mohtaram buzurgo dosto azizo allah ke raste may neekal kar hamne din sikha din ka kam sikha, roj hamne gasht ke-eye, tahajjud, ishraq, chasht, avvabin aur pancho namazo ka aehtemam keeya, qura'ane pak ki khoob teelavat ki, tas-bihat ki pabandi ki,hamay abhi ghar jana achchha bhi nahi lagta, lekin ghar ke bhi taqaze hai, bivi-bachcho, man-bap, teejarat, jara'at, nokri vagerah ka bhi taqaza hai, is leeye jana padta hai,allah hamare neekalne ko be-inteeha qabool farmaye aamin. ghar ke taqaze poore karne aur allah ke ra-ste may pheer se nikalne ki tayyari ke leeye ghar par ja rahe hai, is neeyyat se ghar par jana hai.

hamne allah ke raste may neekal kar jo din ka aur da'-avat ka kam sikha hai, usi kam ko maqam par ja kar bhi karna hai, ye jeehade asgar tha ab ham jeehade akbar ki taraf lot rahe hai, yaha par ham fareeg the isi kam ke leeye lekeen maqam par jayenge to vaha bahotse taqaze honge aur usike sath-sath da'avat ke kam ka bhi taqaza hoga, sub ta-qazo ke sath-sath da'avat ka taqaza poora karna yehe jeeh-ade akbar. allah ham sab ko mot tak isteeqamat ke sath is kam may lage rehne ki tovfiq ata farmaye aamin.

yha se jab ham jaye to sub se pehle sathyo may jo kuchh an-ban ho gayi ho voh moa'af karate huve, suleh safai kar-ate huve neekle, kyunke ye huqooqul ibad hai, agar hamare jeemme rehgaya to allah ke yaha badi pakad hogi aur ye chothi seefat ikrame musleem ki mashq bhi hai, ghar jane se pehle apne aane ki itteela'a kar de, apni basti may dakhil hote vaqt ye dua'a padhe, 'aaiboo-n taiboo-n aabidoo-n lee-rabbeena hameedoon' jab basti may ponhche to sabse pehle maholle ki masjid may jayr aur vuzoo karke taheeyyatul vuzoo aur taheeyyatul masjid ki do rakat namaz padhe, us ke bad salatus-shukranah ki do rakat namaz padh kar dua'a kare aur allah ka shukr ada kare ke allahne hi hamey uske raste may neekalne ki tovfiq ata farmayi,-

aur vaqt bhi sahih lagvaya aur poora bhi karvaya,aur din ki samajh bhi ata farmayi, apne leeye apne ghar walo ke leeye, balke poore aalam may basne wale insano ke leeye,heedayat ki aur isteeqamat ke sath is kam may mot tak jame rehne ki dua'a kare.

uske bad sathi meelne aaye ho to unse meele, uske bad apne ghar jaye, jab safar se apne ghar pahonche to ye dua'a padhe,'avban avban leerabbeena tavban la yugadeeru alayna havba'aur hamesha jab bhi apne ghar may dakheel ho to ye dua'a padhe,'allahum-m inni as-alu-k khayral mav-lajee v-khayral makh-rajee beesmeellahee vlajna v-beesmeellahee kharajna alallahee rabbeena tavakkalna' uske bad salam kare chahe ghar may koi ho ya na ho, durood sharif padhe aur sure ikhlaas padhe, is se ghar may khero barkat hogi.

jab ham maqam par jayenge to tamam logon ki najre hamare upar hogi, jees tarah nayi dulhan ko log dekhte hai ke allah ke raste may ja kar aaya hai,namaz kees tarah padh raha hai, teelavat keetni kar raha hai, akhlaq aur mamlat may kya farq aaha hai, is leeye yaha se ja kar hamko pancho namazo ko apne vaqt par takbire ula ke sath safe avval may padhna hai, quran ki teelavat, tasbihat ki pabandi, moqa mahal ki masnoon dua'ao ka aehtemam,aur maqami panch kam may pabandi se judna hai,mamlat ki safai aur akhlaq ke sath pesh aana yehi asal din hai, yaha par ham ne iski mashq ki hai,ab maqam par ja kar logo ke leeye hame nam-oona banna hai aur yehi asal da'avat hai, hamara amal hi da'avat hai, take log hame dekh kar allah ke raste may nee-kalne wale bane.

is raste may neekalne se pehle ham namaz may susti karte the, teelavat aur tasbihat ki pabandi nahi thi, bivi-ba-chcho aur padoseeyo ke huqooq may kotahi karte the, ma-bap ko satate the vagerah boori aadate hamare andar thi, allah ke raste may nikale to allah ne hame sahi rasta bataya aur ab maqam par aa kar sahi amal kar rahe hai to jaban se agar da'avat nahi de sake tobhi amal se logo ko-

da'avat meelegi, log khud bhi allah ke raste may neeklenge aur ghar walo ko bhi allah ke raste may bhejenge aur agar khuda-n-khasta hamne kotahi ki to hame bhi nuqsan hoga aur aoro ko bhi nuqsan hoga, is leeye pehle deenhi se masjid war jama'at ke sath judna hai aur maqami panch kam karte huve jo bhi taqaza ham par aaye uspar labbek kehna hai.

ye na ho ke allah ke raste may neekal kar sahi din sikha sahi qura'an sikha, to maqam par jakar doosro ki galteeya neekalne lag jaye, allah ne ye sab isleeye nahi sikhaya ke su-par-veezan karne lag jao, balke kam karne ke leeye sikhaya hai is leeye agar keesi se koi galti ho bhi jaye to maqa mahal dekh kar pyar aur mohabbat se, aaheesta se unko bataya jaye varna hame to apni galtyo ko dekhna hai,doosro ki gal-tiyo par ungli nahi uthana hai, is se to tod peda hoga, hame to sab ko jodna hai, jeesko jodte aur judte aa gaya aur maaf karte aur mafi mangte aa gaya voh is kam ko kar sakta hai.

is leeye sabse pehle apni islah ki feekr ho ke apne andar kya kya kameeya hai, usko door karne ki kosheesh kare, doosro ki islah ki feekr may na pade, apne aap ko usoolo ka paband banaye, doosro ko usoolo par chalane ki feekr may na pade,usool apne leeye hai doosro ke leeye targib hai,doo-sro ka ikram aur kheedmat kare, kheedmat lene ki fikr may na pade, is tariqe par jo sathi kam karega voh aage badhega aur jamega.

aur jo dayi is kam may jam gaya allah use dunya may panch inam denge, (1) har ek ka mehboob hoga (2) har ek chij may barqat hogi (3) dua'ao se kam banenge (4) allah walo ki dua'-ao may heessa meelega (5) da'ai ki naslo may din chalega.

da'ai may in seefato ka hona jaroori hai

(1) pahad jesi isteeqamat (2) jamin jesi narmi (3) aaftab jesa irada (4) tajeer jesa meejaz (5) keesan jesi mehnat (6) bareesh jesi sakhavat (7) saheel jesi aajeezi (8) aasman jesi vusa'at (9) musafeer jesi heemmat.

is kam may voh jamega

(1) jo is kam ko yaqin ke sath karega (2)jo rojanah da'avat dega (3) jo mahol may rahega (4) jo amir ki ita'at ke sath chalega (5) jo sab ki achhaiya dekhega (6) jo tavaju'a ke sath chalega (7) jo nadamat, tovbah aur isteegfar ke sath chalega (8) jo doosro ki galti apne sar lega (9) jo doosro ki galat bat ki achhi tavil karega (10) jo isteekamat ki dua'a mangte huve chalega (11) jo allah se darte huve chalega (12) jo ikhlas se qurbani dega (13) jo ummat ka gam lekar chalega.

is kam se voh katega

(1) jo is may rakhna dalega. (2) jo keesi ke aeb dekhega. (3) jo takabbur ke sath chalega (4) jo galteeyo ko doosro ke sar dalega (5) jo har bat ka ulta matlab neekalega (6) jo ye samjega ke meri vajah se kam ho raha hai(7)jo gibat,agraz tanqid, bad-najri, shahvat vagerah ke sath chalega (8) upar jo isteeqamat (jamega) ke asbab bataye hai uske kheelaf jo chalega.

(ye tino bate hazrat mo. saeed ahmad khan sahab ki hai)

is se jod peda hoga (hadise nabvi)

(1) jo tujse ta'alluq tode, too usse jod (2) jo tera haq mare too use ata kar (3) jo tuj par julm kare too use maaf kar (4) jo tuj se bura sulook kare too usse achha sulook kar.

ye kam karo (mo. farooq sahab)

(1) salam ka reevaj dalo (2) sab ka ikram karo (3) hadye ka reevaj dalo (4) pith pichhe tarif karo (5) sab ki hosla afzai karo (6) tanhaai may uska nam lekar dua'a karo.

ye kam na karo

(1) tana keesi ko na do (2) geebat keesi ki na karo (3) keesi ke aeb na neekalo (4) man-mani na karo (5) keesi ko haqir na samjo (6) nukte chini na karo (7) keesi ka muqabla na karo (8) palat ke jawab na do (9) bahas mubahasa na karo (10) keesi ko nicha na dikhavo.

dai ke aath seefat

(1) ummat ke sath mohabbat ka hona (2) apni islah ki neeyat se da'avat dena(3)jano mal aur vaqt ki qurbani ka jazba hona (4) takabbur aur badai ke bajaye aajeezi aur inqeesari (5) kamyabi meelne par allah ki madad samajna(6)logo ke na manne par na-ummid na hona(7)logo ke taklif dene par sabr karna(8)har nek amal ke aakheer may isteegfar karna (aale imran)

aham nuqat

❖ din jaroorat hai aur da'avat jeemmedari, jo apni jeemmedaari poori nahi karta uski jaroorat poori nahi hoti.

❖ da'avat din ki baqa aur yaqin ki tabdili aur maahol ki tabdili ka sabab hai.

❖ jo bat da'avat may aayegi voh bat yaqin may aayegi aur jo bat yaqin may aayegi voh bat amal may aayegi.

❖ daai ka da'avat dena apni islah ke leeye hai.

❖ da'avat dai ke leeye mufid hai, samne wala qabool kare ya na kare.

❖ da'avat doosro ke leeye matloob hai, apne leeye maqsood hai.

❖ dai ka bardasht karna maduoo ki heedayat ka sabab banth hai.

❖ mohseen mukhlees par galeeb aa jata hai.

❖ jees deen da'avat nahi denge doosre a'amal may joaf peda hoga.

❖ iman banta hai nagavar halat may, halat ko dekhkar chalne ka nam da'avat nahi balke seeyasat hai.

❖ kalme ki da'avat se yaqin, yaqin se aamal, aamal se allah ki raza, aur allah ki raza se kamyabeeya.

❖ jeeski neegah apni kotaheeyo par hogi voh qurbani may aage badhega aur is se uski islah bhi hoti rahegi aur taraqqi bhi hoti rahegi.

din par jab hamne dunya ko muqaddam kar deeya
denyavi darje ko bhi allah ne kam kar deeya

dai ke fazail

➢ ek hadis may aaya hai ke tin aadmi qayamat ke deen aese honge jeen ko qayamat ka khof damangir na hoga,na unko heesab keetab dena padega, unmay se ek voh shakhs hai jo logo ko namaz ke leeye bulata ho, seerf allah ke leeye.(tab.)

➢ ek moqe par abdur rahman been of r.a. ne sare madina walo ki davat rakhi thi, aap ﷺ ne jate-jate masjide nabvi may ek sahabi ko dekha jo kuchh soch rahe the, aap ﷺ bade heran huve,puchha ke kya soch rahe ho? kaha ae allah ke rasool may ye soch raha hun ke mere valeden kees tarah kalma padh kar jahannam se bach jaaye, ye sunna tha ke aap ﷺ ne farmaya ke agar abdur rahman r.a. sare madinah waalo ki davat kar de to teri soch(ke sawab)tak nahi pahonch sakta.

➢ hazrat moosa al. ne allah se poochha ke allah! aap dai ko jannat may keeya denge? to farmaya ke moosa(al.) may dai ko uske ek-ek bol par ek sal ki ibadat ka sawab dunga.

➢ jo shakhs allah ke raste may apni jan ke jarye jeehad kare to use har deerham ke badle may sat laakh ke baqadar ajr meelega, pheer aap ﷺ ne apni bat ki taid may ye aayat teelavat farmaye tarjuma- allah jeeske leeye chahta hai ajr ko badha deta hai. (hayatus sahaba)

➢ hazrat sahal been ma'az r.a. apne valeed se naqal karte hai ke allah ke raste may namaz, rozah aur allah ka zikr, allah ke raste may kharch karne ke muqable may satso guna badha deeya jata hai. (aboo davood) (sat lakh ko satso se zarb dene se 49 karor bante hai)

➢ hazrat anas r.a. farmate hai ke huzoor ﷺ ne farmaya : mai tumhe aese log batau ? jo na nabi honge aur na shahid, lekeen unko allah ke vahan itna uncha maqam meelega ke qayamat ke deen nabi aur shahid bhi unhe dekh kar khush honge, aur voh noor ke khas meembaro par honge, aur pehchane jayenge sahaba r.a. ne poochha ya rasoolallah ﷺ voh kon log honge ? aap ﷺ ne irshad farmaya ye voh log honge jo allah ke bando ko-

allah ka mahboob banate hai, aur allah ko uske bando ka mahboob banate hai,aur logo ke kher khavah ban kar jamin par pheerte hai. (hayatus sahaba)

➤ aek aadmi ne kaha ya rasoolallah ﷺ mai apne mal may se kuchh kharch karoo to muje allah ke raste may jaane ka sawab meelega ? huzoor ﷺ ne poochha tere pas keetne paise hai ? usne kaha mere pas chhe hajar rupye hai, to aap ne farmaya agar tum sara mal bhi kharch kar do to allah ke raste may jo so raha hai uski nind ke sawab ko bhi nahi ha-seel kar sakte.(alamate mohabbat)

➤ hazrat abdur rahman r.a. ne tis gulam aazad keeye, ek gulam aazad kare to aadmi dozakh se najat pata hai, ek aa-dmi unko heran hokar dekhne laga to aap r.a. ne usko dekh kar kaha jo mene abhi tis gulam aazad keeye hai unse bada amal batau? kaha jaroor bataiye, aap r.a. ne farmaya ek aa-dmi allah ke raste may apni sawari par sawar ja raha hai, aur lakdi uske hath may hai,to chalte-chalte lakdi uske hath se geer gayi, us sawar ko lakdi uthane ki vajah se jo taklif huyi us par jo ajr meelega voh tis gulam aazad karne se jee-yadah hoga. (alamate mohabbat)

➤ ek hadis may aaya hai ke jannat may ek hoor hai, jeeska nam ayna hai, uski dayi taraf sattar hajar khadeem chalte hai aur bai taraf bhi sattar hajar khadeem chalte hai(yani voh ek lakh chalis hajar khadeemo ke darmyan shano-sho-kat ke sath chalti hai) uske bare may aap ﷺ ne irshad far-maya ke voh aelan karti hai ke bhalaiyo ko phelane wale aur buraiyo ko meetane wale kaha hai ? allah ne meera neekah uske sath kar deeya hai, jo dunya may bhalaiyo ko phelate hai aur buraiyo ko meetate hai. (jannat ke hasin manajeer)

➤ hazrat qa'ab ahbar r.a. farmate hai ke jannatul feerdos khas us shakhs ke leeye hai jo amr beel ma'aroof aur nahi aneel munkar karta hai, allah ne jannatul feerdos ko apne hatho se banayi hai, usmay so darje hai aur do darjo ke dar-myan itna fasla hai jeetna jamin aur aasman ka fasla hai, usko bana kar us par mohar laga di, keesi ne nahi dekha, na

nabi ne, na fareeshto ne, allah ta'ala deen may panch martaba usko kehta hai, mere dosto ke leeye khushboodar hoja, khoob soorat hoja, panch dafa sajata hai, panch dafa khushboo lagata hai, panch dafa khubsoorat banata hai, uske mahal ki ek int surkh yaqoot ki hai,ek int sabz zumurrad ki hai, ek int safed moti ki hai, kastoori aur mushq ka gara banaya, moteeyo ke paththar banaye, aur uske raste banaye, chhote-chhote tile banaye, chhoti-chhoti pahadeeya, ghas jafran banaya, aur apne arsh ko chhat banaya, allah ne jeetni makhlooq banayi us may arsh sab se jeeyadah khubsoorat makhlooq hai, allah ke raste may pheerne wala har qa dam, jannat ke keetne darje ko tei karta hoga.(ala. moha.)

iman ki neeshani

iman ka noor jab deel may dakheel ho jata hai to uski tin neeshani hai (1)dunya se be-ragbati (2)aakherat ki ragbat (3) mot ki feekr aur uski tayyari may lag jana.

halavate imani ki panch alamat

(1) ibadat may lazzat meelti hai (2) tamam khavaheeshat par ta'at ko tarjih deta hai (3) apne rab ko raji karne may har taklif ko bardasht karta hai (4) har musibat may sabro raza ka ghoont pi leta hai (5)har hal may movla ki raza par raji hota hai. (meerqat)

iman par khatma ho uske liye sat nuskhe

(1) har vuzoo ke vaqt meesvaq karna (2) bad-najri se bachnea (3) azan ke bad ki dua'a padhna (4) allah valo se mohabbat rakhna (5) iman ki dolat jo meeli hai uska shukr karte rehna(6)har namaz ke bad 'rabbana la tuzeeg qulubana ba'ad iz hadaytana v-hablana meel ladun-k rahmatan innak antal vahhab' padhna(7) kasrat se 'ya hayyu ya qayyoom bee rahmatee-k astagis' padhte rehna. (meeshkat sharif)

namazeeyo ke panch darje

hazrat ibne qayyoom rh. ne namazeeyo ke panch darje bataye hai.

➢ pehla darja sust-kabhi padhi, kabhi chhod di ye jahannam may jayega.

➤ doosra darja ba-qaida padhne wala, lekeen apne dhyan may padhta hai, kabhi allah ka dhyan nahi aaya, uski dant-dapat hogi.

➤ tisra darja ba-qaida padhne wala, aur kosheesh karta hai lekeen dhyan nahi jamta, kabhi dhyan aata hia kabhi nee-kal jata hai ye reeaayati nambaro se pas ho jayega, ke usne koshis to ki hai.

➤ chotha darja mahjoor hai, allahu-akbar kehta hai to du-nya se kat jata hai, allah se jud jata hai, ye jo salam pherte hai uski heekmat yehe ke jab aadmi allahu-akbar kehta hai to voh jamin se uth jata hai aur aasman may dakheel ho ja-ta hai, jab namaz khatm hoti hai to vaapas aaya to idhar walo ko bhi salam karta hai, aur udhar walo ko bhi salam karta hai, yaha se namaz ka ajr shuroo hota hai.

➤ panchva darja voh hai jo muqarrabin ki namaz hai, am-beeya aur seeddiqin ki namaz hai, unki aankho ki thndak namaz ho jati hai. (movlana tareeq jamil sahab da. bara.)

➤ baj sahaba r.a.farmate hai ke qayamat may log us soorat par uthenge jo soorat unki namazo may hogi, yaani namaz may jees qadar itmeenan aur sukoon hoga isi qadar itmee-nan aur sukoon unhe qayamat ke deen haseel hoga. (ihyaul uloom)

➤ jeesne fajar ki namaz chhod di uske chehre se noor hata deeya jata hai. ➤ jeesne zohar ki namaz chhod di uske reezk se barkat khatam kar di jati hai. ➤ jeesne asar ki namaz chhod di uske badan se taqat khatam kardi jati hai. ➤ jeesne magreeb ki namaz chhod di uski aovlaad se usko koi faida nahi hota. ➤ jeesne isha ki namaz chhod di uski nind se rahat khatam kardi jati hai.

➤ hazrat sahal tastari rh.farmate hai ke aehle ilm ke alavah sab murde hai ✧ amal karne wale ulma ke alavah sab gafeel hai ✧ mukhlees amal karne walo ke alavah sab galat-fehmi may hai ✧ aur mukhleesin ko ye dar hai ke unka anjam kye hoga?.

aadmi char tarah ke hai

khalil ibne ahmad rh. farmate hai ke aadmi char tarah ke hai.

(1) ek voh shakhs jo haqiqat may janta hai aur voh ye bhi janta hai ke may janta haun, ye shakhs aaleem hai uska itteba'a karo.

(2) doosra voh shakhs jo janta hai lekeen ye nahi janta ke mai janta hun, ye shakhs so raha hai use jaga do.

(3) tisra voh shakhs hai jo nahi janta aur ye bhi janta hai ke may nahi janta hun, ye shakhs hidayat ka mohtaj hai, uski rehnumaai karo.

(4) chotha voh shakhs hai jo nahi janta aur ye bhi nahi janta ke may nahi janta hun, ye shakhs jaheel hai, uske qarib mat aao. (ihyaul uloom)

ilm se murad

haqiqi ilm voh hai jo huzoor ﷺ allah ki taraf se lekar aaye aur qabr se lekar aage jo bhi maraheel aayenge vahan usi ke bare may savalat keeye jayenge, baqi jo kuchh hai voh seerf maloomat aur tajroobat hai, jo qabr tak sath dega, ilm ki gayat tahqike haq hai,ilm-o-zikr is leeye he ke haq ki tahqiq ki jaye,allah ka haq kya hai? nabi ka haq kya hai? aur uske bando ka haq kya hai? agar maloom kya to janne waale banenge aur dhyan hoga to pheer usko manne wale banenge, aur zikr dhyaan ko kehte hai.

aham nasihat

➢ adab se ilm samaj may aata hai ✧ ilm se amal sahi hota hai ✧ amal se heeqmat meelti hai ✧ heeqmat se zohad qaim hota hai ✧ zohad se dunya matrooq hoti hai ✧ dunya ke tark se aakherat ki ragbat haseel hoti hai ✧ aakherat ki ragbat haseel hone se allah ke najdik rutba haseel hota hai.

jab se hoto pe ya rab tera naam hai
tere bimaar ko kaafi aaraam hai
tune bakhsha hamay noore islam hai
ham pe tera haqiqi ye ina'am hai

masjido ko aabad karne walo ke fazail

➢ huzoor ﷺ ne irshad farmaya : allah ta'ala ko sab jagaho se jeeyadah mahboob masajid hai,aur sab se jeeyadah na-pasand jagahe bazar hai. (musleem)

➢ huzoor ﷺ ne irshad farmaya:subah sham masjid jana allah ta'ala ke raste may jeehad karne may dakheel hai.(mu.aha.

➢ huzoor ﷺ ne irshad farmaya : masjid har muttaqi ka ghar hai aur allah ta'ala ne apne jeemme leeya hai ke jiska ghar masjid ho use rahat dunga, us par rahmat karunga,aur use jannat ata karunga. (tabrani)

➢ huzoor ﷺ ne irshad farmaya : jab tum kisi ko b-kasrat masjid may aane wala dekho to uske imandar hone ki gavahi do

➢ huzoor ﷺ ne irshad farmaya : jo log kasrat se masjid may jama rehte hai voh masjido ke khunte hai, fareeshte unke sath bethte hai,agar voh masjido may na ho to farishte unhe talash karte hai, agar voh bimar ho jaye to fareeshte unki ayadat karte hai, agar voh keesi jaroorat ke leeye jaaye to fareeshte unki madad karte hai.

➢ hazrat anas r.a.huzoor ﷺ se haq ta'ala shanahu ka ye irshad naqal farmate hai :mai keesi jaga azab bhejne ka iradah karta hun magar vaha aese logo ko dekhta hun jo masjido ko aabad karte hai, allah ke vaste aapas may mohabbat rakhte hai, aakhri rato may isteegfar karte hai, to azab ko movqoof kar deta hun.

➢ ek hadis may hai : haq ta'ala shanahu qayamat may irshad farmayenge ke mere padosi kaha hai, fareeshte arz karenge aap ke padosi kon? irshad hoga ke masjido ko aabad karne wale.

➢ ek hadis may irshad hai qayamat ke deen jab har shakhs pareshan hal hoga aur aaftab neehayat teji par hoga, saat aadmi aese honge jo allah ki rahmat ke saye may honge,un may ek voh shakhs bhi hoga jeeska deel masjid may atka rahe,jab keesi jaroorat se bahar jaye to pheer masjid hi may vapas jane ki khavaheesh ho. (jameus sagir)

is ummat ki khas sifat

'akhajal alvah'ke muta'alliq hazrat qatadah r.a.ne kaha hai

➤ hazrat musa al. ne kaha ya rab ! mai alvah may leekha pata hun ke ek behtarin ummat hogi jo hamesha achchhi baato ko seekhati rahegi aur boori bato se rokti rahegi, ae allah!voh meri ummat ho,to allah ne farmaya ke musa!voh to ahmadﷺki ummat hogi.

➤ pheer kaha ya rab! us ummat ka qura'an unke sino may hoga, deel may dekh kar padhte honge, halan ke unse pehle sab hi log apne qura'an par najar dal kar padhte hai, hatta ke unka qura'an agar hata leeya jaye to pheer unko kuchh bhi yad nahi aur na voh kuchh pehchan sakte hai, allah ne unko heefz ki aesi quvvat di hai ke keesi ummat ko nahi di gayi, ya rab ! voh meri ummat ho, kaha ae moosa! voh to ahmadﷺki ummat hai.

➤ pheer kaha ya rab! voh teri har keetab par iman laayegi, voh gumraho aur kafeero se qeetal karenge, hatta ke kane dajjal se bhi ladenge, ilahi ! voh meri ummat ho, allah ne kaha ae moosa ye ahmad ﷺ ki ummat hogi.

➤ pheer moosa al.ne kaha ya rab!alvah may ek aesi ummat ka zeekr hai ke unke apne najrane aur sadqaat khud aapas ke log hi kha lenge, halan ke us ummat se pehle tak ki ummato ka ye hal tha ke agar voh koi sadqa ya nazar pesh karte aur voh qabool ho jati to allah aag ko bhejte aur aag use kha jati aur agar qabool na hoti to pheer bhi voh usko na khate, balke dareende aur pareende aa kar kha jate, aur allah ! unke sadke unke amiro se lekar garibo ko de dega,ya rab!voh meri ummat ho,allah ne farmaya voh to ahmadﷺ ki ummat hogi.

➤ voh doosro ki shafa'at bhi karenge aur unki shafa'at bhi doosro ki taraf se hogi, ae allah! voh meri ummat ho, to kaha nahi ye ahmad ﷺ ki ummat hogi.

➤ qatadah r.a. kehte hai ke musa al. ne pheer alvaah dekha aur kaha tarjuma- kash may muhammadﷺka sahabi hota.

aham khat

(hazrat ji movlana yoosuf sahab rh.)

allah rabbul izzat ne insaano ki tamam kamyabeeyo ka daromadar insan ki andarooni maya par rakha hai, kamyabi aur na-kami insan ke andar ke halat ka nam hai, bahar ki chijo ke naqsho ka nam kamyabi nahi, izzat aur zillat,aaram aur taklif, sukoon aur pareshani,seehhat aur bimaari, insan ke andar ke halat ka nam hai,un halat ke banne ya beegadne ka bahar ke naqsho se ta'alluq bhi nahi,allah jalle shanahu mulko mal ke sath insan ko jalil karke deekha de, aur faqr ke naqshe may izzat dekar deekha de, insan ki andar ki maya,uska yaqin aur uske a'amal hai,insan ke andar ka yaqin aur andar se neekalne wale amaal agar thik honge to allah jalle shanahu andar kaamyabi ki halat peda farma denge, khavah chijo ka naqsha keetna hi past ho.

iman beellah

allah jalle shanahu tmam qaaenat ke har jarre ke har fard ke khaleeq aur maleek hai, har chij ko apni qudrat se banaya hai, sab kuchh unke banane se bana hai,voh banane wale hai, khud bane nahi, aur jo bana huva ho usse kuchh banta nahi, jo kuchh qudrat se bana hai voh qudrat ke matehat hai, har chij par unka qabza hai, vohi har chij ko istemal farmate hai,voh apni qudrat se un chijo ki shaklo ko bhi badal sakte hai, aur shaklo ko qaim rakhkar seefat ko badal sakte hai, lakdi ko azdaha bana sakte hai aur azdahe ko lakdi bana sakte hai.

isi tarah har shakl par khavah mulk ho ya mal ki, barq ho ya bhanp ki unka hi qabza hai aur vohi tasarroof farmate hai. janha se insan ko tamir najar aati hai vaha se takhrib la kar dikha de, aur jaha se takhrib najar aati hai vaha se tamir la kar deekha de. tarbeeyat ka neezam vohi chalate hai, sari chijo ke bager ret par dal kar pal de aur sare saajo saman may parvareesh beegad de.

allah jalle shanahu ki zate aali se ta'alluk peda ho jaye-

aur unki qudrat se barahe rast isteefadah ho uske leeye hazrat muhammad ﷺ allah ki taraf se tariqe lekar aayr hai,jab unke tariqe jeendagi may aayenge to allah jalle shanahu har naqshe may kamyabi dekar deekhayenge.

iman aur yaqin ka natija aur uski da'avat

'la ila-h illallahu muhammadur rasoolullah'may apne yaqin aur apne jazbe aur apne tariqe ko badalne ka mutalaba hai, seerf yaqin ki tabdili par hi allah pak is jamin aur aasman ke kai guna jeeyadah badi jannat ata farmayenge,jeen chijo may se yaqin neekal kar allah ki zat may aayega un sari chijo ko allah pak musakhkhar farma denge,us yaqin ko apne andar peda karne ke leeye ek to is yaqin ki da'avat deni hai, allah ki badai samjani hai, unki ruboobeeyat samjani hai, unki qudrat samjhani hai, ambeeya al. aur sahaba r.a. ke vaqeat sunane hai, khud tanhaiyo may beth kar sochna hai, deel may us yaqin ko utarna hai, jeeski majme may da'avat di hai, yehi haq hai aur pheer ro-ro kar dua'a mangni hai ke ae allah ! muje is yaqin ki haqiqat se navaz de.

namaz ka aehtemam aur uski da'avat

allah jalle shanahu ki qudrat se barahe rast faide haseel karne ke leeye namaz ka amal deeya gaya hai, sar se le kar per tak allah ki raza wale makhsoos tariqe par pabandeeyo ke sath apne ko istemal karo,aankho ka, kano ka, hatho ka juban ka aur paero ka istemal thik ho, deel may allah ka dhyan ho,allah ka khof ho,yaqin ho ke namaz may allah ke hukm ke mutabeek mera har istemal, takbiro tasbih,rukoo-o sujood sari qa'aenat se jeeyadah in'aamat deelaane wala hai,is yaqin ke saath namaz padh kar hath phela kar manga jaye to allah apni qudrat se har jaroorat poori karenge, aesi namaz par allah pak gunaho ko maf farma denge, reezq may barqat bhi denge t'aat ki tovfiq bhi meelegi.

aesi namaz sikhne ke leeye doosro ko khushu'a aur khuzu'a wali namaz ki targibo da'avat di jaye, uspar aakherat aur dunya ke nafe samjaye jaye,-

huzoor ﷺ aur hajrate sahaba r.a. ki namazo ko sunana, khud apni namaz ko achha karne ki mashq karna, aehtemam se vuzoo karna, dhyan jamana, qayam may, sajde may bhi dhyan kam az kam tin martaba jamaya jaye ke allah muje dekh rahe hai, namaz ke bad socha jaye ke allah ki shan ke mutabeeq namaz na hui, us par rona ke ae allah hamaari namaz qubool farma.

ilm aur zikr

ilm se murad yehe ke ham may tahqiq ka jazba peda ho jaye ke mere allah muj se is hal may kya chahte hai ? aur pheer allah ke dhyan ke sath apne aap ko us amal may laga dena,ye zikr hai, jo aadmi din sikhne ke leeye safar karta hai uska ye safar ibadat may leekha jata hai, is maqsad ke leeye chalne walo ke paero ke niche sattar hajar fareeshte apne per beechhate hai,jamin aur aasman ki sari makhlooq unke leeye dua'ae magferat karti hai, shetan par ek aaleem hajar aabeedo se jeeyadah bhari hai.

doosro may ilm ka shok peda karne ki kosheesh ki jaye, fazail sunaye jaye, khud talim ke halqo may betha jaye, ulma ki khidmat may hajri di jaye usko bhi ibadat yaqin keeya jaye aur ro-ro kar manga jaye ke allah jalle shanahu ilm ki haqiqat ata farma de.

har amal may allah jalle shanahu ka dhyan peda karne ke leeye allah ka zikr hai, jo aadmi allah ko yaad karta hai allah us ko yad farmate hai, jab tak aadmi ke hont allah ke zikr may heelte rehte hai allah uske sath hote hai, allah pak apni mohabbat aur ma'arefat ata farmate hai,allah ka zikr shetan se heefazat ka qila hai, khud allah jalle shanahu ka dhyan peda karne ke leeye doosro ko allah ke zikr par aamadah karna, targib dena, khud dhyan jamana aur ro-ro kar dua'a mangna ke ae allah muje haqiqat ata farma.

ikrame musleem

har musalman b-hesyat rasoolullah ﷺ ka ummati hone ke nate ikram bhi karna, har ummati ke aage beechh jana,-

har shakhs ke huqooq ko ada karna aur apne huqooq ka mutaleeba na karna, jo aadmi musalman ki parda poshi karega allah uski parda poshi farmayenge, jab tak aadmi apne musalman bhai ke kam may laga rehta hai allah jalle shanahu uske kam may lage rehte hai, jo apne haq ko maf kar dega allah usko jannat ke bich may mahal ata farmay-enge, jo allah ke leeye doosro ke aage tajallul ikhteeyar ka-rega allah usko rafa'ato bulandi ata farmayenge.

uske leeye doosro may targib ke jarye ikrame musleem ka shok peda karna hai, musalman ki qimat batani hai, hu-zoorﷺ aur sahaba r.a. ke akhlaq, hamdardi aur isaar ke va-qeyat sunane hai, khud uski mashq karni hai aur ro-ro kar allah se huzoorﷺ ke akhlaq ki tovfiq mangni hai.

husne neeyyat

har amal may allah ki raza ka jazba ho, keesi amal se denya ki talab ya apni heseeyat banana maqsood na ho,allah ki raza ke jazbe se thoda sa amal bhi bahot ina'am deelvaega aur uske bager bahot bade-bade amal bhi geereeft ka sabab banenge.

apni neeyyat ko duroost karne ke leeye doosro may da'-avat ke jarye tasheehe neeyyat ka feekr aur shok peda keeya jaye, apne aap par amal se pehle aur har amal ke doran nee-yyat ko duroost karne ki mashq ki jaye, mai allah ko raazi karne ke leeye ye amal kar raha hun aur amal ki takmil par apni neeyyat ko naqees qarar de kar tovbah aur isteegfaar keeya jaye aur ro-ro kar allah se manga jaye.

allah ke raste ki mehnat aur dua'a

aaj ummat may keesi had tak infeeradi aamal ka reevaj hai, go unki haqiqat neekli huvi hai, huzoor ﷺ ki khatme nubuvvat ke tufel ummat ko da'avat wali mehnat meeli thi, uske leeye ambeeya wale tarz par apne jan mal ko jonk dena aue jin may mehnat kar rahe hai unse keesi chij ka motale-eba na banna, uske leeye heejrat bhi karna aur noosrat bhi karna,-

jo doosro ka ta'alluk allah jalle shanahu se jodne ke leeye iman aur aamale saleha ki mehnat karenge, allah jalle shanahu unko sab se pehle iman aur aamale saleha ki haqiqato se nawaj kar apna ta'alluq ata farmayenge.

is raste may ek subh ya ek sham ka neekana poori dunya aur jo kuchh usmay hai us sab se behtar hai, ismay har mal ke kharch aur allah ke har zikr aur tasbih aur har namaz ka sawab sat lakh guna ho jata hai, is raste may mehnat karne walo ki dua'ae bani israil ke ambeeya al. ki dua'ao ki tarah qabool hoti hai, yani jees tarah unki dua'ao par allah ne jahir ke kheelaf apni qudrat ko istemal farma kar unko kamyab farmaya aur bateel khako ko tod deeya, isi tarah is mehnat ke karne walo ki dua'ao par allah jalle shanahu jaheer ke kheelaf apni qudrat ke mujaheere farmayenge aur agar aalmi bunyad par mehnat ki gayi to tamam aehle aalam ke quloob may unki mehnat ke asar se tabdeelya layenge.

din ke doosre aamal ki tarah hame ye mehnat bhi karni nahi aati, doosro ko is mehnat ke leeye aamadah karna hai, iski aehmeeyat aur qimat batani hai,ambeeya al.aur sahaba r.a. ke vaqe'aat sunane hai, sahaba r.a. har hal may allah ki rah may neekle hai,neekah ke vaqt aue rukhsati ke vaqt, ghar may veeladat ke moqe par aur vafat ke moqe par, sardi may, garmi may, seehat may, bimari may,quvvat may, zo'af may, jawani aur budhape may bhi neekle hai, aur ro-ro kar allah se mangna hai ke is aali mehnat ke liye qabool farma le.

masjido may karne ke kam

in chijo se munaseebat peda karne ke leeye har shakhs se khavah keesi shobe ke muta'alleek ho char mah ka mutalaba keeya jata hai,apne mashageel,saajo saman aur ghar-baar se neekal kar in chijo ki da'avat dete huve aur khud mashq karte huve mulk b-mulk,iklim b-iklim, qom b-qom, qarya b-qarya feerenge.

huzoor ﷺ ne har ummati ko masjid wala banaya tha, masjid ke kuchh makhsoos aamal deeye the,-

un aamal se musalmano ka jindgi may imteeyaj tha,masjid may allah ki badai ki, iman ki aur aakherat ki bate hoti thi, aamal se jeendgi banne ki bate hoti thi, iman aur amale saleha ki da'avat ke leeye mulko aur ilako may jane ki tashkile bhi masjid se hi hoti thi, allah ke zikr ki majleese masjido may hoti thi, yaha ta'aavun,isar,aur hamdardeeyo ke aamal hote the, har shakhs haakeem, mahkoom,maldar,garib,zare'a, majdoor masjid may aa kar jeendgi sikhta tha,aur bahar ja kar apne-apne shobe may masjid vale ta'assur se chlta tha, aaj ham dhoke may pad gaye ke hamare paise se masjid chalti hai, aur masjide aamal se khali ho gai, aur chijo se bhar gai,huzoor ﷺ ne masjid ko baajar walo ke tabe nahi keeya.

huzoor ﷺ ki masjid may na beejli thi na pani tha, na gusal khane the, khrch ki koi shakal na thi, masjid may aa kar dai banta tha, moa'alleem aur muta'alleem banta tha, zakeer banta tha,muti'a banta tha, muttaqi banta tha,bahar ja kar thik jeendgi gujarta tha, masjid bajar waalo ko chalati thi, in char mah may har jaga ja kar masjido may har ummati ko lane ki mashq kare,masjid wale aamal ko sikhte huve doosro ko ye mehnat sikhne ke leeye tin cheello ke vaste aamadah kare.

vaapasi

vapas apne maqam par aakar apni masjid may in aamal ko jeendah karna hai,hafte may do gasht ke jarye basti walo ko jama kar ke inhi chijo ki taraf mutavajjeh karna aur mashq ke leeye fi ghar tin cheello ke leeye bahar neekalna hai, ek gasht apni masjid ke mahol may aur doosra gasht doosri masjid ke mahol may kare, har masjid may maqami jama'at bhi banaye har masjid ke ahbab rojana fazail ki talim kare, apne shahar ya basti ke qarib dehato may kam ki feeza bane uske leeye har masjid se tin yom ke leeye jama'ate panch-kosa ke ilaaqe may jaye har mahine may tin yom pabandi se lagaye 'al hasanatu beeashree amsaleeha' ke meesdaq tin deen par hukaman tis deen ka sawaab meelega,-

poore saal har mahine tin deen lagayenge to sara sal allah ke raah may shumar hoga.

andaroone mulk ke taqaze poore hote rahe aur apni mashq qaim rahe aur jari rahe uske leeye har sal aehtemam se cheella lagaya jaaye, umr may kam az kam tin cheelle, sal may cheella, mahine may tin deen, hafte may do gasht, rojanah taalim, tasbihat aur teelavat, ye kam se kam neesab hai, ke hamari jeendagi din wali banti rahe, agar ham yun chahe ke ham sabab bane ijteemai tor par poori insaneeyat ki jeendagi ke sahi rookh par aane aur bateel tutne ka to us ke leeye is neesab se bhi aage badhna hoga.

hamare vaqt aur hamari aamadni ka neesf allah ki rah may lage aur neesf karobar aur ghar ke masail may,ya kam az kam yeke ek teehai vaqt aur aamadni allah ki raah may aur do teehai apne mashageel may,yani har sal char mah ki tartib beethai jaye,aap hajrat umr may kam az kam tin cheello ki da'avat khoob jam kar de usmay beelkul na ghabhraye,iske bager jeendgeeyo ke rookh na badlenge,jeen ahbab ne khud abhi tin cheelle na lagaye ho voh bhi is neeyyat se khoob jam kar da'avat de ke uske leeye allah hame qabool farma le.

gasht

gasht ka amal is kam may ridh ki haddi kisi ahmeeyat rakhta hai, agar ye amal sahi hoga to qabool hoga, da'avat qabool hogi to dua'a qabool hogi, heedayat aayegi aur agar gasht sahi na huva to da'avat qabool na hogi,da'avat qabool na hui to dua'a qabool na hogi, dua'a qabool na hui to hidayat nahi aayegi.

gasht ka moju yehe ke allah jalle shanahu ne hamari dunya aur aakherat ke masail ka hal muhammad ﷺ ke tariqe par jeendagi gujarne may rakha hai,unke tariqe hamari jeendagiyo may aa jaye uske leeye mehnat ki jaroorat hai,is mehnat par basti walo ko aamadah karne ke leeye gasht ke leeye masjid may jama karna hai, namaz ke bad aelan kar ke logo ko roka jaye, aelan koi basti ka ba-asar aadmi ya

imam sahab kare to jeeyadah munaseeb hai, voh hamko kahe to hamara sathi kar de, pheer gasht ki ahmeeyat, jaroorat aur qimat batai jaye, iske leeye aamadah keeya jaaye, jo tayyar ho unko achhi tarah aadab bataye jaaye, allah ka zeekr karte huve chalna hai, neegahe nichi ho, hamare tamam masail ka ta'alluk allah jalle shanahu ki zaat se hai,in bajar may pheli hui chijo se keesi mas'ale ka ta'alluk nahi, chijo par dhyan na jaye, agar neegah pad jaye to meetti ke dale maloom ho, hamara deel agar un chijo ki taraf pheer gaya to pheer ham jeeske pas ja rahe hai un ka deel in chijo se allah ki taraf kese pheerega,qabr ka dakhla samne ho,isi jamin ke niche jana hai, meel-jul kar chale.

ek aadmi bat kare, kamyab hai voh bat karne wala jo mukhtasar baat karke aadmi ko masjid may bhej de, bhai ham sab musalman hai, hamne kalma 'la ila-h illallahu muhammadur rasoolullah' padha hai, hamara yaqin hai allah palne wale hai,nafa aur nuqsan, izzat aur jeellat allah ke hath may hai, agar ham allah ke hukm par aur hazrat muhammad ﷺ ke tariqe par jeendagi gujarenge to allah raji ho kar hamari jeendagi bana denge, ham sab ki jeendagi allah ke hukm ke mutabeeq hazrat muhammad ke tariqe par aa jaye uske liye bhai masjid may kuchh feekr ki bat ho rahi hai, namaz padh chuka ho to bhi utha kar masjid may bhej de, jaroorat ho to aage namaz ko bhi masjid may fori jane ka unvan bana le, allah ka hukam namaz hai, namaz padhenge to allah roji may barkat denge, gunaho ko maaf karenge, dua'ao ko qabool farma lenge, basharate sunaayi jaye, vaide nahi, namaz ka vaqt ja raha hai chalye. amir ki ita'at karni hai, vapasi may isteegfar karte huve aana hai.

ab aadab ka muzakerah karne ke bad dua'a mang kar chal de,gasht may das aadmi jaye,masjid ke qarib makanat na ho to bajar may kar le, masjid may do-tin aadmi chhod de, naye aadmi jeeyadah tayyar ho jaye to unko bhi samja kar masjid may mashgool kar de, naye aadmi tin-char sath ho,

masjid may ek sathi allah ki taraf mutavajjeh ho kar zeekro dua'a may mashgool rahe, ek aane wale ka isteeqbal kare, jaroorat pade to vuzoo karva kar namaz padhva de, aur ek sathi aane walo ko namaz tak mashgool rakhe,apni jindagi ka maqsad samjaye, pone ghante gasht ho, namaz se saat-aath meenat pehle gasht khatam kar de, ab takbire ula ke sath namaz may sharik ho.

jeen sathi ke bare may mashvara ho jaye voh da'avat de smjaye ke allah ki zate aali se ta'alluk qaim huva to dunya aur aakherat may kya nafa hoga aur agar allah ki zate aali se ta'alluq qaim na huva to dunya aur aakheret may kya nuqsan hoga, jese is khat ke shuroo may chhe namaro ka tajkere keeya hai us tarz par har nambar ka maqsad, uska nafa,uski qimat aur hasil karne ka tariqa bataya jaye, sade andaj may bayan ho, us se insha allah majme ki samaj may kam aayega aur uski jaroorat mahsoos karega,aur samjega ke ham bhi sikh sakte hai, hamare sathi bhi aehtemam se jam kar bethe,mutavajjeh ho kar mohtaj bankar sune, jo bat keh raha hai ham apne deel may kahe ke haq hai, is se deel may iman ki lehre uthegi,aur amal ka jazba banega,tin cheello ki bat jam kar rakhi jaye, naqd nam leeye jaye, us ke bad cheello ke leeye vaqt leekhvaye jaye, aur pheer jees vaqt ke leeye tayyar ho usko qabool kar leeya jaye.

mutaleba aur tashkil ke vaqt ki mehnat sari da'avat ka magz banta hai, agar mutalebo par jam kar mehnat na hui to pheer kam ki baat reh jayegi,aur qurbani vajood may na aayegi to kam ki jan neekal jayegi, da'avat dene wala hi mutaleba kare,ek aadmi khade ho kar nam leekhe,leekhne nam leekhne wala mustaqeel taqrir shuroo na kare, ek-do jumle targibi keh sakta hai, pheer aapas may ek doosre ko aamadah karne ko kaha jaye, feekr ke sath apne qarib bethne walo ko tayyar kare, aazar ka hal bataye, nabeeyo aur sahaba ki qurbanyo ke qeesso ki taraf ishare kare aur pheer aamadah kare, aakhir may maqami jama'at bana kar unke

hafte ke do gasht, rojana talim,tasbihat,mahine ke tin yom vagerah ka najm tey kare.

talim

talim may dhyan, azmat, mohabbat, adab aur tavajjuh ke sath bethne ki mashq ki jaye, sahara na lagaya jaaye,ba-vuzoo bethne ki kosheesh ho, tabeeyat ke bahano ki vajah se talim ke doran na utha jaye, bate na ki jaye, is tarah be-thenge to farishte us majlees ko dhank lenge,aehle majlees may ta'at ka madda peda hoga, azmat ki mashq se hadise pak ka voh noor deel may aayega jees par amal ki heedayat meelti hai, bethte hi adab aur maqsad ki taraf mutavajjeh keeya jaye maqsad yehe ke hamare andar din ki talab peda ho jaye.

fazaile quran majid padh kar thodi der kalame pak ki un surto ki mashq ki jaaye jo umooman namaz may padhi jati hai, attaheeyyat, dua'ae qunoot vagerah ka mujakra aur tashih ijtemai talim may na ho, infeeradi sikhne seek-hane may unki tashih kare, allah pak tovfiq de to har kitab may se tin ya char safe padhe jaye, talim may apni taraf se taqrir na ho hadis sharif padhne ke bad do-tin jumle aese keh deeye jaye ke amal ka jazba aur shoq ubhar aaye.

hazrat shekhul hadis movlana mohammad zakarya sa. da. ba. ki taalif farmoodah fazaile quran, fazaile namaz, fazaile tablig, fazaile zikr, fazaile sadqat heessa avval aur dom, fazaile ramzan, fazaile haj (ayyame ramzan aur haj may)aur movlana aehteshamul hasan sahab kandhalvi da. ba. ki musalmano ki movjoodah pasti ka vaheed ilaj, seerf ye kitabe hai jeenko ijteemai talim may padhna aur sunna hai, aur tanhai may beth kar bhi unko padhna hai.

kitabo ke bad chhe nambaro ka mujakerah ho, satheeyo se nambar bayan karaye jaye jab bhi talim shuroo ke jaye apne may se do satheeyo ko talim ke gasht ke leeye bhej de-eya jaye,pandrah-bis minat bad voh aa jaye to doosre sathi chale jaye, is tarah basti walo ko talim may shariq karne ki

kosheesh hoti rahe,bahar neekalne ke jamane may rojanah subh aur bade zohar dono vaqt talim do-tin ghante ki jaye, aur apne maqam par rojanah isi tartib se ek ghanta talim ho ya ibteda'an jeetni der ahbab jud sake.

mashvarah

kam ke takajo ko sochne, unki tartib qaim karne, un taqajo ko poora karne ki shakle banane may aur jo ahbab avqat fareeg kare unki munaseeb tashqil ke leeye aur jo masail hon ahbab ko mashvare may joda jaye, allah ke dhyan aur feekr ke sath dua'a mang kar mashvare may bethe mashvare may apni rai par israr aur amal karane ka jazba na ho,usse allah ki madade hat jati hai,jab rai talab ki jaye amanat samaj kar jo bat apne deel may ho keh di jaye, rai rakhne may narmi ho, keesi sathi ki raai se taqabul ka tarz na ho, meri rai may mere nafs ke shuroor shameel hai ye deel ke andar khyal ho, agar fesla keesi doosri rai par ho gaya to uski khushi ho ke mere shuroor se heefazat ho gai, aur agar apni rai par fesla ho jaye to khof ho aur jeeyadah dua'ae mangi jaye,hamare yaha fesle ki bunyad kasrate rai nahi hai aur har mamle may harek se rai lena bhi jaroori nahi hai.

amir ko is bat ka yaqin ho ke in ahbab ki feekr aur meel kar bethne ki barkat se allah jalle shanahu sahi baat khol denge, amir apne aap ko mashvarah ka mohtaj samje, rai lene ke bad goro feekr se jo munaseeb samaj may aata ho voh keh de,bat is tarah rakhe ke keesi ki rai ka isteekhfaf na ho, agar tabiate mukhtaleef ho to us bat par shoq aur ragbat ke sath aamadah kar le.

aur sathi amir ki bat par aese shoq se chale ke unki hi rai tei pai hai,agar uske bad amalan aesi shakal najar aaye ke hamari raai jeeyadah munaseeb thi pheer bhi hargeez tanah na deeya jaye, ya ishara keenaya bhi na keeya jaye, isi may kher ka yaqin keeya jaye,jo amir ko tana de uske leeye sakht vaide aai hai.

shabe jum'ah

jab mahollo ki masajeed may hafto ke do gashto ke jarye fi ghar ek aadmi tin cheelle ke leeye neekalne ki aavaz lag rahi hogi, talimo aur tasbihat par ahbab jud rahe honge, har masjid se tin deen ke leeye jama'ate neekalne ki koshe-esh ho rahi hogi to shabe jum'ah ka ijtema sahi nehej par hoga, aur kam ke badhne ki surte banegi, jumerat ko asar ke vaqt se mahollo ki masajeed ke ahbab apni apni jama'a-to ki surat may beestar aur khana sath lekar ijtema ki jag-ah par pahonche.

mashvare se aese ahbab se umooman da'avat deelvai jaye jo mehnat ke medan may ho aur tabi'at par kam ke takaze galeeb hon,bahot hi feekr aur aehtemam se tashkile ki jaye agar avqat vasool na ho to rat ko bhi mehnat ki jaye ro-ro kar manga jaye, subh ko jama'ato ki tashkil karke heedayat de kar ravana keeya jaye, tin deen ki mahollo se tayyar ho kar aai hui jama'ate umooman sat-aath mil tak bheji jaye,har shabe jum'ah se tin cheello aur cheello ki ja-ma'ato ke neekalne ka rookh padna chahye, agar shabe ju-m'ah may khuda n-khasta taqaze poore na ho sake to sare hafte apne mahallo may pheer iske leeye kosheesh ki jaye aue aaindah shabe juma'ah may mahollo se taqazo ke leeye logo ko tayyar karke laya jaye.

mehnat ka maqsad

bhai dosto kam bahot najuk hai,huzoor ﷺ ne ek mehnat farmai,is mehnat se sare insano ki sari jeendagi ke kamane khane, beeyah-shadi, mel-mulaqat, mamlat vagerah ke ta-reeqe may mukammal tabdeelya aai, to aap ﷺ ne khud is mehnat ke keetne tariqe batlaye honge, hame abhi ye kam karte nahi aata aur na abhi haqiqi kam shuroo huva hai, kam us deen shuroo hoga jab iman aur yaqin allah ki mo-habbat, allah ke dhyan, aakherat ki feekr, allah ke khofo khasheeyyat,johdo taqva se bhare huve log huzoor ke aali akhlaq se muzayyan ho kar allah ki raza ke jazbe se makh-moor ho kar allah ki rah may jan dene ke shoq se kheenche

kheenche pheerenge,

hazrat umar r.a. farmate hai allah raham kare khaleed r.a. par, uske deel ki tamanna seerf ye thi ke haq aur haq wale chamak jaye aur bateel aur bateel wale meet jaye, aur koi tamanna hi na thi.

abhi jo hamko kam ki barkate najar aa rahi hai voh kam shuroo hone se pehle ki barkate hai, jese huzoor ﷺ ki veeladat ke vaqt se hi barkato ka juhoor shuroo huva tha,lekeen asal kam aur asal barkate chalis sal bad shuroo hui,abhi to iske leeye mehnat ho rahi hai ke kam karne wale tayyar ho jaye allah jalle shanahu kam unse lenge aur heedayat ke felane ka jarya unhi ko banayenge jeeske jeendagi apni da'-avat ke mutabeeq badlegi, jeenki jeendagiyo may tabdili na aayegi allah jalle shanahu unse apne din ka kam na lenge, ye nabeeyo wala kam hai.

is kam may agar apne aap ko usool sikhne ka mohtaaj na samja gaya aur usoolo ke mutabeeq kam na huva to sakht feetno ka khatra hai,huzoor ﷺ ne jab bahar mulko may kam shuroo karna ka iradah farmaya to pehle tamam sahaba ko tin-tin deen tak targib di aur pheer farmaya ke jees tarz par yahan kam huva hai beelkul isi tarz par bahar ja kar bhi karna hai, is kam ki noiyat yehi hai, maqam,jaban muasherat mosam vagerah ke aetebar se is kam ke usool nahi badalte, is kam ki nahaj aur usoolo ko sikhne ke aur qaim rehne ke leeye is feeza may aana aur bar-bar aate rehna inteehai jaruri hai, jaha hazrat rh. ne jan khapai thi, aur unke sath ikhtilat bhi bahot jaruri hai jo is jaddo-jehad may hazrat rh.ke sath the aur jab se ab tak is feeza may aur kam may musalsal lage huve hai, iske bager kam ka apne nahaj aur usoolo par qaim rehna b-jaheer mumkeen nahi, isleeye apne kam karne wale ahbab ko aesi feeza may aehtemam se nobat b-nobat bhejte rahe.

tariqa-e kar

tamam ambeeya al.apne-apne jamane may keesi n keesi naqshe ke muqable par aaye aue bataya ke kaamyabi ka-

is naqshe se beelkul ta'alluq nahi hai, kamyabi ka ta'alluq barahe rast allah jalle shanahu ki zate aali se hai,agar amal thik honge, allah jalle shanahu chhote naqshe may bhi kamyab kar denge aur amal kharab honge allah jalle shanahu bade-bade naqshe tod kar nakam karke deekhayenge,kamyab hone ke leeye is naqshe may amal thik karo, har nabi ne apne ra'aejul vaqt naqshe ke muqable par mehnat ki aur hazrat muhammad ﷺ tamam aksaryat, hukoomat, maal, jara'at aur san'at ke naqshe ke muqable par tashrif laaye, aapki mehnat in naqsho se nahi chali.

aapki mehnat mujahado aur qurbaneeyo se chali hai, bateel ta'ayyush ke naqshe se phelta hai, to haq taklife uthane se phelta hai,bateel mulko mal se chamakta hai to haq fakro-gurbat ki mashaqqato may chamakta hai, jeetne feetne mulko mal aur ta'ayyush ki bunyad par laye ja rahe hai unka tod haq ke leeye fakro gurbat aur tkalif bardasht karne may hai, ab is kam ke jarye ummat may mujahada aur qurbani ki istedad peda karni hai.

ahkkame musafeer

musafeer keese kahenge

jo koi tin manjeel yani 48 mil (77 1/4 ki.mi.) chalne ka qasd karke neekle voh shariat ke qaide se musafeer hai,apne maqam se jees maqam par jana hai vaha tak sava satattar ki.mi. hona chahye na ke gaav ya shahar ki had se,jab apne shahar ya gaav ki aabadi se bahar neekal jaye (chahe shahar keetna hi bada ho jese bambai) to sharayi usool ke mutabeeq musafeer ban jayenge, aur jab vapasi hogi to gaau ya shahar ki aabadi shuroo hote hi muqim ban jayenge, aabadi may feenaye meesar bhi dakheel hai yani qabrastan ghod dod ya kachra dalne ki muta'ayyan jagah vagerah ko feenaye meesar kehte hai.

jees jaga jane ka irada hai vaha jane ke liye aga do raste hai,ek najdik ka doosra door ka to jees raste se safar karna hai usika aetebar hoga, agar door ke raste se ja raha hai-

aur vapasi may najdik wale raste se aa raha hai to agar pandrah deen thaher kar aa raha hai to muqim hi rahega, qasar na kare, aur agar pandrah deen kahi thehra nahi hai to musafeer hi rahega, apni aabadi tak qasar hi kare.

jab koi shakhs apne vatan se safar karne lage to uske leeye mustahab yehe ke do rakat namaz ghar may padh kar safar shuroo kare, aur jab safar se vapas aaye to mustahab yehe ke pehle masjeed ja kar do rakat namaz padh le uske bad apne ghar jaye.

jo koi sharayi musafeer ho voh zohar, asar aur isha ki farz do rakat padhe,aur sunnato ka hukam yehe ke jaldi ho to fajar ki sunnato ke alavah aur sunnate chhod dena durust hai,varna sunnate poori padhe,usmsy kami nahi hai,aur fajar,magreeb aur veetr ki namaz may bhi koi kami nahi hai.

muqim kab honge

agar raste may kahi thaher gaye aur agar pandrah deen ya usse jeeyadah thaherne ki neeyyat kar li to ab musareer nahi rahe, balke muqim ho gaye, isleeye ab namaze poori padhe,

pheer agar neeyat badal gayi aur pandrah deen se pehle jane ka iradah kar leeya tab bhi musafeer na rahe,namaze puri hi padhni padegi, aur agar do mukhtaleef jagaho par pandrah deen thaherne ki neeyat ho ke phula gau may das deen rahunga aur uske najdiq doosre gau may panch deen, to musafeer hi rahenge, muqim na honge.

keesi door daraj shahar jane ke irade se ghar se neekle aur vaha par pandrah deen ya usse jeeyadah rehne ki neeyat shuroo hi se karli to raste may qasar kare aur jab us shahar ki had may dakheel ho jaye ab qasar nahi hai, namaze puri padhe.

safar sharayi ho ya ger sharayi aur safar ke sab sathi hajir hon to bhi rel-gadi ya steshan par azan kehna mustahab hai, yani agar ba-jama'at namaz padhni ho to azan kehna chahye is shart ke sath ke feetna ya hansi mazaq ka andesha na ho.

qeeble ki tahqiq

agar keesi aesi jagah hai jaha qeebla maloom nahi hai ke kees taraf hai?aur na vaha koi aesa shakhs hai jees se puchh sake to apne deel may soche aur jees taraf deel gavahi de us taraf padh le, agar be soche padhega to namaz nahi hogi, balke agar baad may ma'aloom ho jaye ke sahi qeeble hi ki taraf rookh karke padhi hai tab bhi namaz nahi hogi, aur agar vaha aadmi movjood hai aur bager poochhe namaz padhli to bhi namaz nahi hogi, aur koi batlane wala na meela aur deel ki gavahi par namaz padh li, pheer ma'aloom huva ke jees taraf namaz padhi hai us taraf qeebla nahi hai to bhi namaz ho gayi.

agar qeeblah ki mukhaleef seemt may namaz padhta tha pheer namaz hi may ma'aloom ho gaya ke qeebla is taraf nahi balke doosri taraf hai to namaz hi may ghoom jaaye, ma'aloom hone ke bad qeeble ki taraf na pheerega to namaz nahi hogi.

qeebla ma'aloom na hone ki soorat may jama'at se namaz padhi jaye to usmay imam aur muqtadi sab ko apne galib guman par amal karna chahye, lekeen agar keesi muqtadi ka guman imam ke kheelaf hoga to uski namaz us imam ke pichhe nahi hogi,isleeye ke uske najdik imam galti par hai, aur keesi ko galti par samajh kar uski iqteda jaaiz nahi hai.

rel gadi ya kashti chal rahi hai aur namaz ka vaqt aa gaya to chalti rel ya kashti hi may namaz padh le, agar khade ho kar namaz padhne may sar ghumne ka ya geer jane ka dar hai to beth kar namaz padhe, agar khade ho kar namaz padhne ki qudrat hone ke bavajood beth kar namaz padhega to namaz na hogi, doraane namaz rel ghum gayi aur qeebla doosri taraf ho gaya to namaz hi may ghum jaye aur qeeble ki taraf munh kar le.

agar khade ho kar namaz padhne ki jagah nahi hai to beth kar padh le ke qaza na ho,pheer jaga meelne par khade ho kar pheer se padh le, agar rel gadi may itni bhid hai ke-

rukoo sajda nahi kar sakte aur na qeebla rookh ho kar namaz padh sakte hai aur na niche utar kar padh sakte hai to is mushkeel may bager qeebla rookh aur qayam vagerah ke namaz padh le aur bad may lota le.

rel gadi ke isteenja khane may jo pani hai voh paak hai agar vaha pani mojood hai to tayammum nahi kar sakte, lekeen rel gadi may pani par tamam musafeer ka haq hai is leeye jeeyadah istemal na kare, aur agar hath dhone waale tab may vuzoo kare to pani niche geera kar farsh ko kharab na kare.

tayammum kab kare ?

agar rel gadi may pani na ho aur ummid ho ke aane wale steshan par pani meel jayega aur rel namaz ke vaqt ke andar steshn pahonch jayegi to tayammum na kare balke namaz ke aakhri vaqt tak intejar karna chahye,aur agar mustahab vaqt may pani meelne ki ummid na ho aur steshan ek mil ya us se jeeyadah door ho to der na kare balke mustahab vaqt ke andar tayammum karke namaz padh le,agar tayammum karke namaz padh raha hai aur rel gadi steshan se ek k. m. se kam fasle par pahonch gai to ab namaz bateel ho jayegi, b-shrate ke steshan par pani meel sakta ho.

tayammum usi chij par jaiz hai jo jalane se na jale aur pighla ne se na pighle, masalan meetti, ret vagerah is leeye agar rel-gadi ki diwar par ya sit par itni gard ho ke haath marne se dhool hath may lag jaye to us par tayammum durust hai, agar gard hath may na lage to tayammum durust nahi.

insan sahrai musafeer kab banta hai ?

(1) sharai safar yani sava satattar k.m. safar ka iradah ho.
(2) safar ke shuroo hi se sharai safar ka iradah ho.
(3) isi irade ke sath apne maqam se bahar neekal jaye.

jees shakhs may ye tino sharte pai jayegi voh shariat ke qaide se musafeer hai, jab ye aadmi sharai safar ke irade se safar shuroo kar ke apni aabadi se bahar neekal gaya to ab us par musafeer ke ahkam jari honge.

chand rojah hai jindagi

chand rojah hai ye jindagi ki bahar
dil laga is se na gafeel jeenhar
umr apni yun na gaflat may gujar
hoshyar ae mahve gaflat hoshyar

ek deen marna hai aakheer mot hai
kar le jo karna hai aakheer mot hai
ye he lutfo aeshe dunya chand roj
hai ye jamo mina chand roj

dare fani may hai rehna chand roj
ab too karle kaare uqba chand roj
ek deen marna hai aakheer mot hai
karle jo karna hai aakheer mot hai

ho rahi hai umr meesle baraf kam
chupke chupke rafta rafta dam badam
sans hai ek reh-rave mulke adam
daf'atan ek roj ye jayega dam

aakherat ki feekr karna hai huzoor
jesi karni vesi bharni hai huzoor
jindagi ek deen gujarni hai jaroor
qabr may mayyat utarni hai jaroor

aane wali kees se tali jayegi
jan thehri jane wali jayegi
rooh rag-rag se neekali jayegi
tuj pe ek deen khak dali jayegi

lakh ho qabje may tere simo zar
lakh ho bali pe teri chara gar
lakh too mehlo ke andar chhup magar
mot se hargij nahi koi mafar

bahre gaflat pe teri hasti nahi
dekh, jannat itni sasti nahi
reh gujar dunya hai, ye basti nahi
jaye aesho ishrato masti nahi

gunaho ki nahoosat

'vazaroo zaheeral ismi v-bateenah'

aur chhod do khula huva gunah aur chhoopa huva gunah allah jalle shanahu ki na-farmani karne ko aur nabi ki mubarak sunnato se roo-gardani karne ko kehte hai.

gunaho ke nuqsanat ka ilm

imam gazali rh.ne leekha hai ke aaleem voh shakhs hai jees per gunaaho ke nuqsanat achhi tarah vajeh ho jaaye, goya jo shakhs gunaho ke nuqsaanat se jeetna jeeyadah vaaqeef hoga voh utna hi bada aaleem hoga, ke jab insan keesi chij ke nuqsanat se vaqeef hoga to voh usse bachta hai, ye insan ki feetrat hai, meesal ke tor par(1) insan zahar ke nuqsanat se vaqeef hota hai isleeye voh usse bachta hai, agar usko ye bata deeya jaye ke uske samne jo ek hajar beeskeet pade hai un may se navso nannanve beelkul thik hai, seerf ek may zahar hai aap kha leejeeye, to kya voh khayega? voh insan kahega ke kya pata jeesko may kha raha hun usi may zahar ho,lekeen ek bachcha jo isse vaqeef nahi hai us bachche ko ek beeskeet pakda'ae aue usse kahe ke ye zahar wala hai tum kha lo, to pheer bhi voh bacha kha lega, isleeye ke voh uske nuqsanat se vaqeef nahi hai.

(2) isi tarah ham sanp ke nuqsanat se vaqeef hai, har chhote bade ko ma'aloom hai ke agar sanp kaat le to insan mar jata hai, hatta ke agar koi palasteek ka bana huva sanp bhi deekhai de to log dar se bhag jate hai, bada sanp to kya agar chhota sa bachcha bhi keesi ke ghar may najar aajaye to aourte shor macha deti hai.

(3) agar ham jante hon ke baj log rat ko daka dalte hai voh logo ke gharo ko loot bhi lete hai aur baj avqat unko jan se mar bhi dete hai, yaha tak ke baj dareendah seefat dakoo izzate bhi kharab kar dete hai, to insan ke deel may dakuo ka ek dar sa rehta hai, agar koi bhi na-vaqeef banda raat ko aap ke ghar ka darvajah khat-khataye to aap kabhi bhi kh-olne ke leeye tayyar nahi hote, voh keetni bhi mannat samajat kare lekin-

jab tak voh apna poora ta'aruf na karaye darvajah nahi kh-olenge, kyoonke mumkeen he ke voh dakoo hi ho.

jab ye meesale samaj may aa gayi to ye bate bhi jahan may rakhye ke (1) nafs ki khavahish hamare leeye zahar ki meesal hai, nafs hamare man may gunaho ke khyalat peda karta hai voh zahar ke maneend hai,jees tarah insan zahrile beeskeet ki da'avat qabool nahi karta isi tarah gunaho ke jo beeskeet nafs pesh karta hai ke ye bhi kar lo,ye bhi kar lo,to aadmi ko chahye ke voh apne nafs ki bhi voh bate qabool na kare, aur yehi soche ke is khaheesh ke poora karne may za-har hai,lehaja in khaheeshat ko agar mai poori karunga to ruhani mot mar jaunga.

(2) isi tarah boore dost ki meesal sanp ki tarah hai,farsi ka maqola hai 'yare bad badtar buvad az mare bad' yani bo-ora dost boore sanp se bhi jeeyadah nuqsan deh hota hai, is leeye ke boore sanp ne kaat leeya to insan ki jeesmaani mot vaqe'a ho jati hai, lekeen agar boore dost ne kat leeya to in-san ki ruhani mot vaqe'a ho jati hai.

balke boora dost shetan se bhi jeeyadah boora hota hai, isleeye ke shetan insan ke deel may seerf gunaho ka iradah ya khyal dalta hai,majboor nahi karta,lekeen boora dost na seerf gunaho ka khyal hi deel may dalta hai balke hath pak-ad kar gunah bhi karva leta hai, to boora dost sanp aur she-tan dono se boora huva.

isi tarah chunke ham dakoo ke nuqsanat se vaqeef hote hai isleeye uske kehne par ghar ka darvajah nahi kholte,she-tan ki meesal hamare iman ke dakoo ki maneend hai, jese dakoo moqe ki talash may hota hai ke may uske ghar may aese vaqt may pohchu jab ke may ghar ka safaya kardu,sh-etan bhi isi intejar may rahta hai aur har vaqt voh ibne aa-dam ke qalb ki taraf mutavajjeh rehta hai,jab voh bande ko zikr karta dekhta hai to voh pichhe hata rehta hai aue jese hi usko gafeel pata hai to usi vaqt qalb ke andar apna vaar karna shuroo kar deta hai, jab ham shetan ke nuqsanaat se vaqeef honge to pheer ham-

shetani vasavees ke leeye apne deel ke darvaje kabhi nahi kholenge, take ham shetan ke vasavees se bach sake.

neki aur gunah may farq

jab keesi insan ke najdiq neki aur gunah may farq hi nahi hota to voh ek taraf gunah bhi kar raha hota hai aur doosri taraf tasbih bhi pherta rehta hai, iske pas ilm hehi nahi,aur agar ilm hai to ilme nafe'a se mahroom hai, allah jaale shanahu ne kalame pak may irshad farmaya 'a-fara'ay-t ma-neet-takha-j ilahahu havahu v-a-dallahullahu ala ilm' kya aapne usko dekha hai jeesne apni khavaheesh ko apna ma-'abood bana leeya hai, allah ne ilm ke ba-vajood usko gumrah kar deeya.

neki aur gunah ka vohi farq hai jo roshni aur andhere ka hai, agar keesi jagah andhera ho to vaha insan ko sanp-beechhu najar hi nahi aate aur voh unse bach nahi sakta, jese hi roshni aati hai sanp-beechhu ka pata chal jata hai,isi tarah insan ke paas ilm ka noor hota hai, us noor ke aate hi gunaho ke sanp-beechhu uske samne vajeh ho jate hai,pheer voh insan us sanp-beechhuo se bachne ki kosheesh karta hai aam log to kabhi-kabhi aesi nekeeya kar bhi lete hai jesi avleeya allah karte hai, khoob rujooa ilallah ke sath namaz padhte hai,aur deel may noor aa jata hai, aur jab masjid se bahar neekalte hai to ghar pahonchne se pehle-pehle jeetna noor aaya tha sab khatam ho jata hai, ya to keesi ki gibat karli ya bad najari ke vajah se voh noor khatam ho jata hai.

lambi-lambi ibadate karne ke bajaye gunaho se jeeyadah bache, bhale hi nafli a'amal kuchh na kare magar gunaho se bache to voh allah ka vali hai,kyoonke uski jeendagi may ma'aseeyat nahi hai,hamare vujood se koi bhi kam shari'ato sunnat ke kheelaaf na ho, ham apne ilm aur iradah se koi gunah na karen, agar ye bat aapne pa li to samaj leejye ke aapko veelayat ka darja haseel ho gaya, kalame pak may irshad hai 'in-n avleeyauhu illal muttqoon' allah ke vali to voh hai jo allah se darne wale hote hai.

ye bhi yad rakhe ke kuchh karne ka nam taqva nahi balke kuchh bhi na karne ko taqva kehte hai,yani voh bate jeen se allah naraj hota hai unko na karna taqva kehlata hai, mote alfaz may taqva yehe ke har us kam se bache jees ko karne se kal qayamat ke deen koi hamara gareban pakadne wala ho, lehaja gunaho se bachna lambi-lambi nafal ibadate karne se jeeyadah aham hai,ek aadmi lambi-lambi ibadate karta hai uske sath-sath gibat bhi karta hai aur logon ke deel bhi dukhta hai, to voh bichara to faqir hai, kal qayamat ke deen jab voh pesh hoga to ye haq wale uski sari ibadate le kar chale jayenge balke unke gunah uske sar par dal deeye jayenge.

ek hadise pak may hai 'al veeqayatu khayrum meenal ilaj' yani parhej ilaj se behtar hai, ek aadmi ko najla zuqam ho aur voh davai bhi khaye aur sath-sath aaiskrim bhi khaye to uski bimari thik nahi hogi,doktar kahega ke pehle parhej karo tab davai faida degi, isi tsrah ulma kehte hai ke pehle gunaho se parhej karo tab zikro ibadat ka faida hoga, isleeye ham apne jeesam ko gunaho se bachaye, allah ki nafarmani na kare, ham subah uthe to deel may ye neeyat ho ke mai ne aaj koi gunah nahi karna, pheer subah se sham tak is kosheesh may lage rahe ke, aankh se koi gunah na ho
jabaan se koi gunaah na ho,
kaan se koi gunaah na ho,
sharm-gaah se koi gunaah na ho,
haath pauv se koi gunaah na ho,

khavaja abul hasan kheerqani rh. farmate hai ke jees bande ne koi deen gunaho ke bager gujara, aesa hai jese us ne voh deen nabi ﷺ ki maiyyat may gujara, isleeye rojana subh uth kar allah se ye dua'a mange ke ae maleek mai aaj ka deen aesa gujarna chahta hun ke tere hukam ki na-farmani na ho isko tamanna bana kar manga kare,agar koi ek deen bhi hamari jindagi may aesa huva to ham ummid kar sakte hai ke us deen ki barqat se qayamat ke deen ham par allah ki rahmat ho jayegi.

gunah najasat ke maneend hota hai

gunah bateeni aetebar se najasat ke maneend hota hai, chunanche jees usv se bhi gunah karte hai, hamara voh usv bateeni aetebar se napak ho jata hai, aankh ne galat dekha to aankh napak ho gai,
jaban se juth bola to jaban napak ho gaye,
kan se gibat suni to kan napak ho gaye,
hatho se chori ki to hath napak ho gaye,
pau se galat kam ke leeye chal kar gaye to pau napak ho gaye sarm-gah se badkari ki to sharm-gah napak ho gayi,lekeen agar sarapa gunah may mubteela hokar bhi tovba-taib ho jayega to allah jalle shanahu usko bhi pak farma denge.

gunaho ki badboo

najasat ki tarah gunaho ke andar bhi badboo hoti hai, lehaja insan jeen a'aza se gunah karta hai un a'aza se bateeni tor par badboo aati hai,hadise pak may aaya hai ke insan jab juth bolta hai to uske munh se badboo aati hai hatta ke fareeshte isse taklif mahsoos karte hai aur usse door ho jate hai.

ek hadis may aaya hai ke jab aadmi ki vafat ka vaqt qarib aata hai to maleekul movt ke sath aane wale doosre farishte us aadmi ke a'aza ko sunghte hai, jeen-jeen a'aza se usne gunah keeye hote hai un a'aza se unko badboo mahsoos hoti hai(jees tarah bache huve khane ko sungh kar aovrate pata laga leti hai ke ye thik hai ya kharab)agar un may gunaaho ki badboo hoti hai to unhen pata chal jata hai aur voh us bande ki peetai shuroo kar dete hai aur jo tovbah-taib hone wala neko kar insan hota hai uske a'aza gunaho se pak hote hai unse badboo mahsoos nahi hoti.

gunaho ki ye badboo seerf dunyavi jindagi may aur mot ke vaqt hi fareeshto ko mahsoos nahi hoti balke jahannam may padne ke bad bhi unke a'aza se badboo mahsoos hogi, chunanche hadise pak may aaya hai ke jo insan zinakar hai jahannam may jane ke bavajud unki sharm-gaho se aesi-

badboodar hava neeklegi ke sare jahannamiyo ko pareshan kar degi aur voh kahenge ke tere jeesam se kesi badboo neekalti hai jees ne jahannam ke andar hamari taklif may ijafa kar deeya.

neki ki khushboo

neki may khushboo hoti hai lehaja nek logo ke a'aza se khushbu aati rehti hai, agar ham nekokar ban jayenge to hamare jeesam se bhi bateeni tor par khushboo aayegi, baj hazrat ke andar to neki ke itni khushboo badhadi jati hai ke voh logo ko jaheer may bhi mahsoos hoti hai,masalan khud nabi ﷺ ke mubarak pasine se itni khushboo aati thi ke umme sulem r.a. aap ﷺ ke pasine mubarak ko shishi may bhar leeya karti thi,puchha ke tum aesa kyun karti ho,to arz keeya ke ham is mubarak pasine ke qatro ko jab khushboo may meelate hai to khushboo ki mahak may ijafa ho jata hai, madina tayyeba may dulhane bhi voh pasina b-tore khushboo istemal karti thi.

sayyedena aboo bakar r.a. ko allah ne gunaho se mahfooz keeya huva tha, jeeski vajah se unke badan se khushboo aaya karti thi, hazrat umar r.a. ki reevayat heke aboo bakar r.a.ke jeesam se aesi khushboo aati thi jo mushq ki khushboo se bhi behtar huva karti thi.

qabr may badan kharab hone ki vajah

kuchh chije aesi hoti hai jeen may kharab hone ka madda movjood hota hai aur voh chand ghanto may hi kharab ho jati hai aur kuchh chijo may kharab hone ka madda nahi hota lehaja voh salo padi rahe to bhi kharab nahi hoti, isi tarah gunaho ke andar kharab karne ka madda movjood hota hai, kyoonke voh najasat ke maneend hote hai, aur najasat badboo phelati hai, jees se chije kharab ho jati hai, isi leeye gunaho ke asarat ki vajah se qabro ke andar badan kharab ho jate hai, aur kido ki giza bante hai, aur neki ke andar khushboo hoti hai aur khushboo ko aap jeetna arsa dhanp kar rakhenge voh khushboo hi rahegi,lehaza jo insan dunya may tovba-taib ho kar marega uske upar gunaho ke-

asarat nahi honge, ye banda qabr may bhi chala gaya to us ka jeesam qabr may bhi nahi galega aur sadega, kyoonke unho ne apne ilm aur irade se gunah nahi keeya hota, isi leeye unki lashe qabro may mahfooz rehti hai.

anbeeyae keeram ke bare may to hadise pak may aa gaya ke unke jismo ko jamin par haram kar deeya gaya hai isi tarah jo ambeeya ke varees hote hai aue voh gunaho se apne ko bachate hai, chunke unke jeesmo may gunaho ki najasat nahi hoti isleeye jab unke jeesmo ko qabro may rakha jata hai to allah ki jamin unke jeesmo ko bhi nahi gala sakti aur kide bhi unke jeesmo may nahi padte, isi leeye baj avleeya allah ke jeesam qabrastan ki khudai ke vaqt beelkul sahi saleem paye gaye kyoonke unke jeesam may gunaaho ke asarat nahi the.

kai aese neko kar bhi hote hai ke unke jeesam ki khushboo ne qabr ki meetti ko bhi khushboodar bana deeya, chunanche imam bukhari rh. ka vaqeya mashhoor hai ke jab unko qabr may dafan keeya gaya to qabr ki meetti se khushboo aati rahi,is tarah ke vaqeat bahot se allah walo ke sath pesh aate hai.

ek musallemah haqiqat

ham jab bhi gunah karte hai samaj lo ke ham us vaqt apne upar najasat mal rahe hote hai agar in najasato ko ham tovbah keeye bager apne sath le kar qabr may chle gaye to vaha ye najasat jaroor badboo phelayegi,aur badboo se kide peda honge, balke nasasato may to vese hi kide peda ho jate hai, pheer hamare jeesam ko kide hi khayenge aue kya hoga ? is leeye ham gunaho se bache aur apne jeesam may neki ki khushboo peda kare, pheer aap dekhenge ke allah ta'ala is dunya may bhi khushboo ke asarat deekhayenge aur aakherat may bhi insha-allah uske asaraat meelenge, ta-ham ye ek musallemah haqiqat hai ke jabtak ham apne deel se gunaho ka mel-kuchel nahi utarenge us vaqt tak hamy allah jalle shanahu ka vasl nasib nahi ho sakega,jabtak qalb par gunaaho ki mel-meetti rahegi tabtak deel ka-

ta'alluq allah jalle shanahu ke sath nahi ho sakta, isleeye hame chahye ke ham gunaho se sachchi-pakki tovbah kare, jabtak ham gunaho ki jaan nahi chhodenge us vaqt tak pareesanya hamari jaan nahi chhodegi.

gunaho ke mujeer asarat

yad rakhna ke agar ham gunah karenge to gunaho ke asarat se nahi bach sakenge, allah ka irshad hai 'many ya'amal suany yuj-z beeh' jeesne bhi burai ki usko uski saja meelegi,is msy koi isteesna nahi ke taleebe ilm ko chhod deeya jayega ya ulma ko chhod deeya jayega ya sufeeyo ko chhod deeya jayega, nahi balke jaroor asarat padenge,
baraf ho aur thandi hava na lage.
aag ho aur garam na lage.
gunah ho aur uske boore asarat na ho ye kese ho sakta hai? yad rakhe ke gunaho ki saja jaroor meelti hai, jo shakhs allah ta'ala ki na-farmanya karta hai allah ta'ala isi dunya may usko kuchh naqd saja dete hai aur aakherat may to saja meelegi hi sahi, isko kehte hai adle ka badla.

adlo insaf faqt hashr par movqoof nahi
jindagi khud bhi gunaho ki saja deti hai

is dunya may bhi insan ko gunaho ki saja meelkar rehti hai, khvah hamay uaka aehsas ho ya na ho, baj avqat vaqei hamay pata nahi chalta ke ham apne gunaho ki vajah se keen keen ne'amato se mahroom ho rahe hai, gunaho ke be-shumar qabih aur mazmoom asarat hai jo qalb aur jeesam, dunya aur aakherat dono ke haq may muzeer hai.

➡ gunaho ki vajah se insan ki quvvate hafezah kam ho jati hai, imam shafei rh. ne apne ustaz imam vaqia rh. se yaad dasht ki kami ki sheeqayat ki to ustaz ne farmaya ae taleebe ilm gunaho se bach javo, kyoonke ilm allah ka noor hai aur allah ka noor keesi gunehgar ko ata nahi keeya jata.

➡ gunaho ki vajah se jeesmani quvat ki ne'amat se mahroomi ho jati hai.

➡ gunaho ka agar keesi aur ko pata chal jaye to izzat ke bajaye zillat meelti hai.

➡ aap ﷺ ka irshad hai ke agar tum doosro ki aorto ke sath parhejgari ka mamla karoge to tumhari aorto ke saath bhi parhejgari ka mamla keeya jayega, yani jo banda doosro ki izzat kharab karta hai uski khud apni izzat bhi kharab hoti hai.

➡ gunaho ki vajah se insan munajat ki lazzat se mahroom ho jata hai.

➡ gunaho ki vajah se tahajjud ki pabandi chhin li jati hai, ek aadmi dua'a mangte huve ro raha tha,keesi dusre aadmi ne socha ke ye reeyakari ki vajah se ro raha hai, iski is bad-gumani ki vajah se use chhe mah tak tahajjud ki pabandi se mahroom kar deeya gaya.

➡ gunaho ki vajah se insan ko allah ta'ala takbire ula se mahroom kar dete hai, ham se sunnate chhut rahi hoti hai aur hame aehsas hi nahi hota ke ham keetni badi ne'amat se mahroom ho rahe hai,ham se mukhtaleef avqat ki masnun dua'aye daneesta tor par chhut rahi hoti hai aur hame aehs-as hi nahi hota ke ham apna kitna nuqsan kar rahe hote hai.

➡ gunaho ki kasrat ki vajah se gunaho ki burai ka aehsaas deel se neekal jata hai, ghanavna pan kam ho jata hai, aur insan gunah ko halka samaj kar karta rehta hai.

➡ gunaho ki vajah se uloomo ma'areef samajne ki tovfiq chhin li jati hai, aur bande ko pata hi nahi hota.

➡ gunaho ki kasrat ke vajah se ilm par amal karne ki tovfiq chhin li jati hai.

➡ gunaho ki vajah se ilm ka fez jari nahi hota, aur insan abtar yani roohani tor par la-valad ban jata hai.

➡ gunaho ki vajah se insan ki bat ka asar khatam ho jaata hai, yehi vajah hai ke aaj vaize khush ilhan to meel jate hai magar unki bate sar se gujar jati hai.

➡ allah ki na-farmani karne ki vajah se us insan ke ma-ta-hat log uski na-farmani krte hai, hazrat fuzel been ayaz rh. farmate hai ke jab kabhi mujse allah ta'ala ka hukam ma-nne may kotahi huyi to mai ne uska asar ya to apni bivi may

dekha ya bandi may ya sawari ke janvar may dekha.

➡ gunaho ki vajah se insan har vaqt pareshani(tenshan)ka sheekar rehta hai, ye ho hi nahi sakta ke insan gunah ka irteqab bhi kare aur use hamesha ka sukoon bhi nasib ho jaye aaj log gunaho ke raste se sukoon ke mutlashi najar aate hai jab ke ye unki kham-khyali hai, sukoon usi soorat may haseel ho sakta hai jab ke allah ki raza wale kam keeye jaye.

➡ gunaho ki vajah se insan ke reezqe halal may tangi kardi jati hai,'v-man a'ara-d an zeekree f-in-n lahu maishatan danqa'.

➡ gunah karne wale insan ko allah se vehshat si ho jati hai voh jo uns hota hai,pyar hota hai,mohabbat hoti hai voh sab khatam ho jati hai, deel nahi lagta allah ke zikr may, allah ke tazkere may, allah ki bato may, aur na allah walo ke pas deel lagta hai.

➡ gunaho ki vajah se us bande ko logo se bhi vehshat ho jati hai.

➡ gunaho ki vajah se us bande ke leeye kamyabi ke darvaje band kar deeye jate hai, taqva ikhteeyar karne se allah khud us bande ke vakil ban kar uske kam ko sanwar dete hai, aur jab gunah karta hai to allah ta'ala neegahe pher lete hai, pheer bante kam bhi beegad jate hai.

➡ gunaho ki vajah se bande ka badan aur deel andar se kamjor ho jate hai, dekhne may bade taqatwar najar aayenge magar andar se bujdeeli hogi.

➡ gunaho ki vajah se insan ta'at se mahroom ho jaata hai, yani aaj ek gunah keeya, ek neki se mahroom huva, kal doosri neki se, parsoo tisri neki se,pehle jama'at may jata tha, vaqt lagata tha,aaheesta-aaheesta cheella chhuta,pheer seh roja chhuta, pheer shabe jum'ah chhuti, pheer jaheeri sunnat bhi chhuti, tab ja kar pata chalta he ke gunaho ka asar kya hota hai.

➡ ek gunah ki vajah se doosre gunah ka darvajah khulta hai.

➡ gunah karna dushmanane khuda ke sath mushabehat hai, jeen ko allah ne apna dushman farmaya he, har gunah keesi

na keesi dushmane khuda ki miras hai.

➡ gunah ki vajah se tovbah ki tovfeq chhin li jaati hai, ek busurg leekhte hai ke ae dost tera tovbah ki ummid par gunah karte rehna aur jindagi ki ummid par tovbah ko mo'akhkhar karte rehna ye is bat ki dalil hai ke teri aqal ka chirag gul ho gaya.

➡ gunaho ki vajah se insan ki aqal may fasaad aa jata hai, aqal thik nahi rehti, banda sahi fesla nahi kar pata, jo chij uske leeye nuqsan deh hoti hai usi ka voh fesla kar raha hota hai,aqal may futoor aa jata hai,feetrat ke kheelaf sochta hai, ab batavo kuchh aorto ko parda achha nahi lagta.

➡ gunaho ki vajah se insan allah jalle shanahu ki najro se geer jata hai, keetni badi he ye saja ke shahenshahe haqiqi ki neegaho se banda geer jaye,allah jalle shanahu ki pakad bahot badi aur bahot sakht hoti hai, ek reevayat may he ke jab allah keesi se naraj hote hai to us par la'anat bhejte hai, aur allah ki la'anat ka asar sat pushto tak baqi rehta hai, allah ham sab ki heefazat farmaye.

➡ bar-bar gunah karne ki vajah se insan ke leeye aakhri lamhe may kalma padhna mushkeel ho jata hai, jeetne jeeyadah gunah karega utni hi jaban bojhl ho jayegi, kabira gunaho par israr karte rehna beel-aakheer iman ke salab hone ka jarya ban jata hai.

inke alavah bhi ulma ne bahot se boore asarat aur nataij batlaye hai, allah ka qanoon sachcha hai,

jesi karni vesi bharni na maane to kar ke dekh.
jannat bhi hai jahannam bhi hai na mane to mar ke dekh.

ye to ho hi nahi sakta ke ek banda man-mani kare, shari'at ki kheelaf varji kare aur us par ajab na aaye, magar saja meelne ke tin tariqe hai.

saja ke tin tariqe

(1) pehle ko kehte hai 'naqir' (tambih) ke bande ne gunah keeya parvar digar ne koi musibat bhej di,aur jb gam aata hai, pareshani aati hai, musibat aati hai, to banda pheer gunah karte huve darta hai,aur aesa kyun hota hai?is leeye

ke allah us par maherban hai, agar banda gaflat karta hai, to allah ta'ala usko jagane ke leeye pareshanya fovran bhejte hai, yad rakhna ! khushya sulati hai aur gam jagate hai.
(2) doosre ko kehte hai'takhir'kabhi-kabhi saja may takhir hoti hai, ke gunah to banda kar leta hai magar allah ta'ala thodi mohlat dete hai, rassi dhili kar dete hai, narajgi ki vajah se, achha bhai tum kar lo jo karna hai, pheer ham tumhara bandobast karte hai, aur ye bada khatarnak hota hai.

chunanche hazrat juned bagdadi rh. ka ek shageerd tha usne boori najar kahi dali, natija kya neekla? ke bis sal bad qura'an majid ka heefz bhool gaya, bahot darne ki bat hai, gunah javani may keeye aur allah ne bivi ko budhape may nafarman bana deeya, avlad ma ke sath ho gayi, budhaape may bivi ka na-muvafeeq ho jana bahot badi saja hai.
(3) ek usse bhi jeeyadah muhleek saja hai, usko kehte hai 'khfya tadbir' ke allah ta'ala is tarah saja dete hai,ke bande ko pata bhi nahi chalta ke saja meel rahi hai ya nahi, ye sab se khatarnak chij hoti hai,masalan jaheer may ye apni manmani kar raha hai, gunah kar raha hai, kheelaafe shariat kam kar raha hai, aur allah ta'ala ne'amate aur jeeyadah kar dete hai, karobar bhi badh raha hai, aur vah-vah bhi ho rahi hai,izzate bhi meel rahi hai,to ye khufya tadbir hoti hai allah ka irshad hai'jab voh qom ke log bhool gaye jo hamne unko nasihat ki thi hamne har ne'amat ke darvaaje un par khol deeye, hatta ke jab bade khush ho gaye ke hame ye sab kuchh meel gaya, hamne achanak un logo ko pakad leeya' ye jo allah ki achanak pakad hoti hai ye badi dardnak hoti hai, allah apni pakad se ham sab ko bachaye. aamin.

kabhi keesi gunah ko halka na samje,hafiz ibne qayyum rh. farmate hai ke ae dost gunah karte vaqt ye na dekhe ke chhota hai ye bada balke us parvardeegar ki azmat ko dekh jees ki tu na-farmani kar raha hai, kabhi keesi ne chhote bichchhu ko isleeye hath nahi lagaya ke chhota hai,kabhi keesi ne chhote sanp ko isleeye hath nahi lagaya ke chhota hai, aur nahi keesi ne chhote angare ko hath lagaya ke-

chhota hai.

sab chhote beechchhu se bhi darte hai, chhote sanp se bhi darte hai, kyunke voh nuqsan deh hote hai, lekeen beechchhu sanp aur angare ka nuqsan pheer bhi kam hai, aur gunaah ka vabal usse bahot jeeyadah hota hai.

khofe khuda ho to aesa

aaj ham gunah karna chahte hai lekeen hame gunah ka moqa nahi meelta, isleeye gunah nahi kar pate, jab ke hamare aslaf aese muttaqi the ke unko agar gunah ka moqa bhi meelta to voh khofe khuda se us moqe se faidah nahi uthate the, imame rabbani mujaddeede alfe shani rh. maqtoobat may farmate hai ke is ummat may aesi pakbaj hasti bhi gujri hai ke jeenke gunah leekhne wale fareeshte ko bisbis sal tak gunah leekhne ka moqa hi na meela,allahuakbar jab ye hazrat aese namaye aamal lekar allah jalle shanahu ke huzoor pesh honge aur doosri taraf ham log honge ke gunah se koi deen khali nahi hota.

halanke ham ko to har vaqt ye gam hona chahye ke may apne vujood se allah ki koi na-farmani na karoo, lehaja hamay chahye ke ham rato ko uth kar allah se dua'a mange ke ae maleek mai gunaho se nahi bach sakta, aap hi muje bacha sakte hai, aap meri heefazat farma leejeeye.

agar hamne apne deel may gunaho se bachne ka pakka iradah kar leeya aur tamam gunaho se tovba karli to samaj lo ke jamne apne aap ko dho leeya aur hamne apne aap ko allah jalle shanahu ke qarib kar deeya, jab tak gunaho ko nahi chhodenge us vaqt tak allah ka vasl nasib nahi hoga.

baj avqat shetan deel may ye bat dalta hai ke too fulan gunah nahi chhod sakta, to apne aapko samjaaye ke agar ham nahi chhod sakte to allah to ham se gunah chhudva sakte hai kyoonke hamare deel unki ungleeyo ke darmyan may hai, 'yuqalleebuha kay-f yasha'a' allah ta'ala jese chahte hai deelo ko pher dete hai, agar allah ne deelo ko pher deeya to gunaah ko chhodna aasan ho jayega.

hazrat mufti shafia sahab rh. ne is aayat 'manyya'amal suany yuj-z beeh' ke jo gunah karega usko uski saja meelegi ki tafsir may leekha hai jeeska khulasah yehe ke ya to saja dunya may meelegi ya pheer aakherat may meelegi, dunya ki saja to ye he ke allah ta'ala gunaho ki vajah se us par pareshanya dal de, aur pheer gunaho ko maf kar denge, aur agar pareshanya na dale to pheer agar banda khud taaib ho jaye to usse allah ta'ala usko maf kar denge, ye bhi ek qeesam ki saja hi hai, ke banda apne deel may nadeem aur sharmeendah ho jaaye, aur allah se mafi mangta rahe.

to voh farmate hai ke jees bande ne koi gunah keeya us ko do aag may se ek aag may jalna padega,ya to dunya may nadamat aur sharmeendagi ki aag may jale,andar hi andar kurhan ho, nadamat ho, maafi mang raha ho, aur tovbah kar raha ho aur agar dunya may nadeem aur sharmeendah nahi hoga to un gunaho ki vajah se aakherat ki aag may jalna padega.

ab aasan tariqa konsa hai? dunya may nadeem aur sharmeendah ho kar allah ta'ala se mafi mang lena jeeyadah aasan hai, kyoonke ham aakherat ki aag may jalne ke mutahammeel nahi ho sakte, ham to najo-ne'amat may pale hote hai,ham to dhoop ki garmi bhi bardasht nahi kar sakte hai, isleeye hame chahye ke ham isi vaqt apne gunaho se sachchi pakki tovbah kar le,aur deel may sharmeendagi ho ke ae maleek mai abtak gunah karta raha ab muje bat samaj may aa gayi ke ye gunah to najasat hai, un gunaho ne mere jeesam ke a'azao ko najees bana deeya hai, aur vaqei agar allah ta'ala hamare gunaho ki badboo jaheer farma dete to hamare pas koi bethna bhi gavara na karta, ye to parvardeegare aalam ki rahmat hai ke parde dale huve hai, hamne itne gunah keeye hai ke hamare sar par pahaado jese bojh hai,agar voh bojh qayamat ke deen allah ta'ala ne khol deeye to keetni sharmeendagi hogi.

qurane karim may jaha kahi bhi isteegfar ka lafz aaya-

hai vaha allah jalle shanahu ne aksaro beshtar apni seefate raboobeeyat ka zikr jaroor farmaya hai, 'faqul tustagfeeru rabbakum' 'fastagfa-r rabbahum' 'fasabbeeh beehamdee rabbee-k vastagfir' goya allah ta'ala kehna ye chaahte hai ke ae mere bando!mai ne tumko pala hai aur maa ko tum se mohabbat hai, may bhi tumhara palne waala hun,muje bhi tumse mohabbat hai,tum bachpan may maa ke samne rote the to voh tumhari jaroorate poori karti, aur ab agar tum mere samne rovoge to may tumhare is rone ko qabool kar lunga,mangoge to inkar nahi karunga, mere dar par jukoge to may tumhe dhakke nahi dunga, may tumhe be-sahaara nahi karunga, tumhe gero ke hawale nahi karunga, may tumhara parvardeegar hun, mai ne tumhe pala hai, ab tum isteegfar karo us parvardeegar ke samne jeesne tumhe ba-chpan se lekar javan keeya aur javani se pal kar budhape tak le aaya.

aaj gunaho ke bakhshvane ka vaqt hai, rabbe karim voh zat hai jo in gunaho ko nekyo may tabdil farma de to usko koi puchhne wala bhi nahi hai, voh parvardeegar chahenge to hamare muqaddar ke fesle farma denge, aur hame allah jalle shanahu apne nek bando may shameel farma denge, lehaja ab allah jalle shanhu se dua'a kijiye ke parvardeegare aalam apni rahmat farma de aur hamari dua'ao ko qabool farma le.aamin ya rabbal aalamin.

malfuzat hazrat movlana zulfikar sahab damat barkatohum

✧ ◉ ⇨ ◈ ➡ ◈ ✦ ✸ ✦ ➢ ◎ ✦ ❖

dare feshaani ne teri qatron ko darya kar diya
dil ko roshn kar diya aankho ko bina kar diya
khud na the jo rah par auron ke hadi ban gaye
kya nazar thi jis ne murdo ko masiha kar diya

nirali dunya

khuda ne banayi hai dunya neerali
fana aru baqa par hai bunyad dali

koi aa raha hai, koi ja raha hai
koi kho raha hai koi pa raha hai

kahi hai janazah kahi par hai shadi
kahi par gami hai kahi shadmani

hai bimar koi kahi tandurasti
kahi ujda ujda kahi par hai basti

kahi par hai deen to kahi rat aayi
kahi par andhera kahi roshnai

khuda ne banayi hai dunya neerali
fana aur baqa par hai bunyad dali

faqiri may koi gujar kar raha hai
amiri may koi basar kar raha hai

kahi badshahi kahi hai gulami
kahi galeeya hai kahi hai salami

koi ro raha hai koi hans raha hai
keesi ko reehayi koi fans raha hai

kahi naram beestar kahi hai chatayi
kahi jel khana kahi hai reehayi

khuda ne banayi hai dunya neerali
fana aur baqa par hai bunyad dali

bahot se vatan se gujar kar rahe hai
palat kar musafeer vatan aa rahe hai

koi aesho ishrat manaye raha hai
koi nekeeyo ki jaza le raha hai

jaga ji lagane ki dunya nahi hai
hamesha ye dunya may rehna nahi hai

baqi safa nambar 51 par

tovbah ki haqiqit

gunaho se taib hona aur gebo ke janne wale aur aebo ke chhupane wale ki taraf rujooa karna is raste may pehla qadam hai, aur manjeel tak pahonchne walo ki geeran qadar poonji, muqarrabin isi se taqarroob haseel karte hai, ambeeya al. isi ke jareeye sa'adat pate hai, khas tor se hamaare jadde amjad hazrat aadam al. ke leeye tovbah hi najat aur bulandeeye darjat ka bais bani,apne aabao ajdad ki iqteeda karna avlad hi ke shayane shan hai, agar keesi se gunah ho jaye to ye heiratangez nahi kyoonke ye insan khatakar aadam ki avlad hai,lekeen kyoonke bap ne tovbah ke jarye apni khata ki talafi ki thi isleeye bete ke leeye bhi jaroori hai ke voh un dono bato may bap ke mushabeh ho,agar koi shakhs khata may unhe muqtada samje aur tovbah may unki taqlid na kare to voh gumrah hai.

haq bat yehe ke kher ka hokar reh jana malaekae muqarrabin ka sheva hai,aur seerf shar may mashgool hona shetan ka kam hai,shar may pad kar kher ki taraf rujooa karna insan ka kam hai,insan ki seerast may dono khaslate payi jati hai, kher ki khaslat bhi aur shar ki khaslat bhi, ab ye khud ham par movqoof he ke ham insan bane ya shetan ki taraf mansoob ho.

jaha tak malaeka ki taraf neesbat ka sawaal hai ye to insan ke dayrae imkan se khareej hai,ke seerf nek amal kare aur us se gunah sarjad na ho, is leeye ke khamir may kher aur shar dono ki aesi pukhta aamejeesh he ke seerf nadamat ki hararat ya dozakh ki aag hi se unmay judai ho sakti hai, insani johar ko shetani khabasat se pak karne ke leeye jaroori hai ke use dono hararato may se ek may dala jaaye, ab ye hamare ikhteeyar may heke konsi hararat pasand karna hai, jees hararat ko halki samje usi ki taraf sabqat kare,varna mot ke bad mohlat nahi hai, vaha to jannat may theekana hoga ya jahannam may.

tovbah tin chijo ka nam hai, avval ilm, dom hal,aur som fel, ilm se murad ye janna heke gunah ke be-shumar-

nuqsanat hai unmay sabse bada nuqsan yehe ke gunah bande aur uske mahboob may hijab ban jate hai,jab ye haqiqat dil par galeeb aa jati hai ke gunah se insan apne mahboob se mahroom ho jayega to is ma'arefat se voh taklif mahsus karta hai, kyoonke use mahboob se mahroom rehna keesi bhi hal may gavara nahi hota, isleeye voh apne is phel par afsos karta hai jo isse sarjad huva hai, is afsos ko nadamat kehte hai, aur yehi tovbah ki doosri chij hal hai, pheer jab ye ranj deel par galeeb aa jata hai to us se ek aur halat peda hoti hai jeese phel ka qasd aur iradah kehte hai, is phel ka ta'alluk tino jamane se hota hai,jamanaye hal se is tarah ke jo gunah pehle keeya karta tha voh chhod de,mustaqbeel se is tarah ke aane wali jindagi may us gunah ko chhodne ka azm kare, aur maji may is tarah ke us gunah se jo nuqsan huva hai agar voh qabeele talafi hai to uski talafi kare.

hal,iradah aur phel in tamam umoor ka sar-chasma ilm hai, jeese ham imano yaqin bhi keh sakte hai, iman is haqiqat ki tasdiq ka nam hai ke gunah muhleek zahar hai, aur yaqin us tasdiq ka deel may is tarah raseekh ho jana hai ke keesi tarah ka koi shaq baqi na rahe, jab imano yaqin ka noor deel ke matle par chha jata hai to iske deel may ranjo gam aur nadamat ki aag bhadak uthti hai, kyoonke voh us noor ki roshni may ye dekhta hai ke voh apne fula amal ki vajah se mahboob se door ho gaya hai, garz yeke ilm, nadamat aur jamanaye halo isteeqbal may tarke gunah aur maji may talafiye mafat ke qasd aur iradah ke majmuae ka nam tovbah hai.

allah ka irshad hai 'ya ayyuhallazi-n aamanoo tooboo ilallahee tavbatan nasooha' ae iman waalo tum allah ke samne sachchi tovbah karo, doosri jaga irshad hai 'v-tooboo ilallahee jamian ayyuhal mu'ameenu-n la'allakum tufleehoon' aur musalmano tum sab allah ke samne tovbah karo take tum falah pavo,ibne majah ki reevayat may heke gunah se tovbah karne wala us shakhs ke maneend hai-

jees par koi gunah nahi, ek hadis may he ke agar tum itne gunah karo ke aasman tak pahonch jaye pheer unpar naadeem ho to allah ta'ala tumhari tovbah qabool farma lega,ek jagah irshad hai gunah ka kaffara nadamat hai,doosri jaga irshad hai nekeeya buraiyo ko is tarah mitati hai jees tarah pani najasat ko door karta hai.

jab aadmi chalis baras ki umr ko pahonch jata hai tab uski aqal mukammeel hoti hai, albatta asal aqal sanne buloog tak pahonchne tak mukammeel ho jaati hai, aur uske mabadi sat sal ki umr se jaheer hone lagte hai, shahvat shetani lashkar hai aur aqal mala'aeka ki foj hai, jab ye dono foje keesi ek maqam par jama hoti hai to unmay jang barpa hoti hai, isleeye ke dono ek doosre ki jeed hai, ek doosre ke sath jama nahi ho sakte,jees tarah rat aur deen may ijtema nahi ho sakta, agar ek galeeb aa jaye to doosre ka vujood baqi nahi rehta, aur kyunke shahvat kamale aqal se pehle hi javani ke jamane may insan par galeeb aa jati hai isleeye shetan ke qadam aqal se pehle hi rasikh ho jate hai, yehi vajah heke deel umooman shahvato unseeyat may geereeftar rehta hai,aur usse guloo-khalasi mushkeel ho jati hai,pheer jab aqal jaheer ho jati hai jo allah ki jama'at hai aur uska lashkar hai,aur avleeya allah ko b-tadrij najat deelane wali hai,isleeye agar aqal may quvvato kamal na hoga to shetan apna kaha kar deekhayega aur medan uske hath hoga.

jab aqal pukhta aur mukammeel ho jati hai to uska pehla kam yehe ke voh shahvat ka jor tod kar aadat se keenarakash ho kar aur tabiat ko jabardasti ibadat ki taraf mail kar ke shetani fojo ko ibratnak sheekasht de, yehi tovbah ke mane hai ke aadmi us raah se inheeraf karle jeeska rehbar shetan hai, aur jeeski rehnuma shahvat hai, aur us raste par chale jo allah tak pahonchta hai, har insan may aqal se pehle shahvat hoti hai,isleeye shahvat ki itteeba may jo amal sarjad huve ho unse rujooa karna har insan ke leeye jaroori hai.

baqi safa nambar 47 se

ajal jeeski aati hai voh ja kar rahega
muqaddar may hai voh pa kar rahega

khuda ne banayi hai dunya neerali
fana aur baqa par hai bunyad dali

hajaro gaye aur abhi ja rahe hai
jo aaya hai dunya may voh ja kar rahega

dunya may deel kyun lagaye huve hai
ye samane ishrat basaye huve hai

khuda ne banayi hai dunya neerali
fana aur baqa par hai bunyad dali

tuje chhod kar jana hai dunya ko gafeel
ji lagana nahi pheer dunya may aaqeel

agar nekeeya kuchh tere sath hogi
voh aakherat may tuje kam degi

too iman lekar yaha se chala ja
gunaho pe apne kuchh aansoo baha ja

khuda ne banayi hai dunya neerali
fana aur baqa par hai bunyad dali

---

huzoor ﷺ rahmat wale aamal lekar is dunya may tashrif laye, lehaja voh aamal gharo, bajaro aur majmo may phelenge to rahmato ka mustaqeel nuzool hoga, jo in aamalo ko phelane may mehnat karenge 'man tashabbaha beeqavmeen fahuva meenhum' may dakheel honge, ye amal taskheere aalam ka behtarin nuskha hai, magar mehnat jees qadar azim hoti hai, isi qadar usi qadar sharaito aadab rakhti hai, isi da'avat wale amal ke karane may ambeeya al. ki tarbeeyat haq ta'al shanahu ne farmayi, aur sharto aadaab sikhlaye, aur aap ﷺ ne isi amal ke medan may isi amal ko karane ke leeye sahaba r.a. ki tarbeeyat farmayi, ab unki tarbeeyato ke vaqeyat bar-bar padhe jaye jo jaga-jaga seerat ki kitabo may phele huve hai.

insan ki jindagi ka maqsad

(buzurgo ke aqwal ka khulasah)

mohtaram buzurgo dosto azizo tamam nabeeyo ne dunya may aa kar allah ke bando ko allah ki qudrat samjaayi hai, jeesko allah ki qudrat samaj may aayegi voh allah ke samne jukega,aur jab allah ki qudrat samaj may na aayegi to pheer doosro ke samne jukega,aur doosro ke samne jukna ye hal-aqat hai,allah ke samne jukna ye kamyabi hai,jabtak allah aur uske rasool ﷺ ki azmat aur mohabbat deel may nahi hogi allah aur uske rasool ﷺ ki bat par amal karna mushk-eel hai, aur iske leeye,
allah ki zaat,
allah ki qudrat,
allah ki ruboobeeyat,
uske gebi neejaam aur
uske gebi khajane ko baar-baar bolna aur sunna hoga, jab allah ki azmat deel may aayegi to pheer nabi ki azmat deel may aayegi.

allah jalle shanahu ne qurane paak ki ibteda bhi apni taarif se ki hai, 'alhamdu leellahee' ke sab ta'arife allah hi ke leeye hai, yani dunya may jaha kahi keesi ki tarif ki jati hai voh dar-haqiqat usi qadeere mutlaq ka banaya huva hai 'rabbeel aalamin' ka mana hai tamam aalam ka rab, rab kehte hai tarbeeyat aur parvareesh karne wala,tarbeeyat us ko kehte hai kesi chij ko uski tamam masaleh ki reeayat ka-rte huve darja b-darja aage badhaya jaaye, yaha tak ke voh hadde kamal tak pahonch jaaye. (ma'aareeful quran)

allah rab hai, yani peda kerne wala, khaleeq hona sab se badi seefat hai,ke sab makhlooq hai,'khaleequ kullee shay'a' harchij ka peda karne wala lallah hai, pehle kuchh na tha, seerf allah tha, akela hai-samad, uase koi peda huva na voh keesi se peda huva,apni zat may akela,apni seefat may akela apni qudray may akela,uska sharik koi nahi,uska madadgar koi nahi,voh jeesam se pak, shakal se pak, jehat se pak, har aeb se pak tamam aalam aur aalam ki ek-ek makhlooq ko

peda karne may akela,chalane may akela,baqi rakhne may akela, fana karne may akela, jaza aur saja dene may akela, tamam aalam ke upar seerf usi ki hukoomat chalti hai,tamam makhlooq ko bager namoone ke banaya, aasman bager aasman ke banaya, jamin bager jamin ke bana di, aalam ki har pehli chij bager chijo ki banai,pehla insan bager ma-bap ke banaya, pehla sher, pehla chita, pehli heeran, har janvar ka pehla koi nahi tha, bager bij ke darakht banaye.

aasman ko uthaya,jamin ko beechhaya, pani ko bahaya hava ko udaya,pahado ko khada keeya,be-shumar makhluq jeenn,ins,fareeshte,har tarah ke janvar,koi chalne wala koi rengne wala, koi udne wala, koi terne wala, pheer har makhlooq may alag-alag keesme, pheer harek ki alag-alag shakle pheer harek ka alag-alag meejaz, pheer harek ki rehne ki jaga alag,khana alag, alag-alag keesam ke faldar darakht alag-alag keesam ke fool, jeesmay alag-alag deezain, alag-alag kalar,alag alag khushboo,pheer alag-alag jadi-booti, pheer jamin may sona chandi, loha, tamba, peetal, raanga, pletinam, pheer petrol, deezal vagerah.

jeen ko insan geen na chahe to geen nahi sakta, be-shumar makhlooqat, pheer un makhlooqaat ki be-shumar keesme, pher un may be-shumar faaide, in sab makhlooqat ko aur in ki geenti ko aur kaha par hai aur kees hal may hai aur inko kees chij ki jaroorat hai voh sab jante hai,aur tamam makhlooqat ki tamam jaruryat bayak vaqt barahe rast khud pohchate hai, aur sab makhlooqat par allah ka poora kantrol hai,koi bhi makhlooq uski qudrat ke bahar nahi.

hame peda farmaya pheer qaenat ko banaya aur pheer qaenat ke halat peda farmaye,jeendagi-mot, seehat-bimari izzat-jeellat,mohabbat-nafrat,khushi-gami,garibi-maldari skoon-becheni,in halat ke upar bhi allah akela qabeez,in sab halat aur makhlooqat ki tamam jarurt ki chije allah ke khajane may jo allah ke arsh ke saath meela huva movjood hai jees may koi bhi chij kam nahi hoti, jeesko jarurat ke mutabeeq dunya may utarte rehte hai.

aasman

allah jalle shanahu ne sat aasman banaye, fareeshto ke ajib halat may hazrat rabia been anas r.a. ki reevayat se leekha hai ke pehla aasman jama shuda lahar hai,doosra safed marmar ka hai, tisra lohe ka hai, chotha tambe ka hai, panchva chandi ka, chhath sone ka, satva surkh yaaqoot ka, uske upar noor ke sehra hai, uske upar ka ilm allah ta'ala aur moakkal beel jub (pardo ke fareeshte)ke seeva koi nahi janta, us fareeshte ka nam mita tursh hai. (al hadis)

allah ta'ala ne aasmane dunya ko peda farmaya to use mahfooj chhat bana deeya aur us may heefazat ke leeye taqatwar muhafeez aur shahabe rakh deeye, uske basheendagan do-do tin-tin aur char paro wale fareeshte hai, unki tadad seetaro ke barabar hai, jo kalmaye tayyeba aur takbir keesi vaqt bhi tark nahi karte.

fareeshte

aur doosre aasman ke rehne wale fareeshte bareesh ke qatro ke barabar hai, na to voh(tasbih padhte huve) uktate hai aur na (us may) vaqfa karte hai, aur na hi voh sote hai, isi doosre aasman se badal jaheer hote hai,jo aasman ke niche se neekal kar(neechle)aasman ki feeza may muntashir ho jate hai,unke sath fareeshte bhi hote hai,jo usko vahi par le jate hai jaha par le jane ka hukam deeya hota hai, unki ibtedai aawaj tasbih hoti hai, jo un badalo ke leeye dhamki bhi hoti hai.

aur tisre aasman ke rehne wale(fareeshte)ret ke (jarrat) ke barabar insano ki shakal may hai, jo allah se raat deen panah talab karte rehte hai.

aur chothe aasman ke rehne wale darakhto ke patto ke barabar hai, jeenho ne apne kandhe ek-doosre se meelaye huve hai, unki shaklo soorat hure aein ki tarah hai, baaj to ruku'a ki halat may hai, aur baj sajdah ki halat may hai, unke munh ki tasbihat se sato aasman aur saato jamin ke darmyan nooraaneeyat chamakti hai.

panchve aasman ke rehne wale fareeshte tamam makhlooq(jandaro)ke dugne hai, un may se kuchh bade darje ke hai, aur baj vaqeef kar (aehkamo aamal) leekhne wale.

chhathe aasman may rehne wale fareeshte allah ki galeeb rehne wali jama'at hai, aur uska lashkare a'azam hai, jo neeshan jadah ghode ki shakal may hai.

aur satve aasman ke fareeshte muqarrab fareeshte hai. jo aamal ko sahifo ke darmyan may rakh kar upar ko pohchate hai, aur achchhe kamo ki heefazat karte hai, unke upar arshe khudavandi ko uthane wale fareeshte hai,jeenko qarroobeeyun kaha jata hai.

allah ne fareeshto ko noor se peda keeya hai,aur ye sab se jeeyadah hai, insan aur jeennat meel kar das heesse hai, un may insan ek heessa aur jeennat nav heesse,pheer jeennat aur fareeshte das heessa hai, un may jeennat ek heessa aur fareeshte nav heesse, pheer fareeshte aur ruhanyoon (fareeshte) das heessa hai,jeen may fareeshte ek heessa aur ruhanyoon nav heesse hai, pheer ruhanyoon aur qarrubeeyoon das heessa hai jeenmay ruhanyoon ek heessa aur qarrubyoon nav heesse hai.

qarrubyoon fareeshto ke sardar hai,aur arsh ke uthane wale hai, aur umoore khudavandi aur allah(ke aehkam) ki pegam rasani karte hai, un may harek ke kan ki lov se uski hansli ki haddi tak utarne may tej pareende ki raftar ke heesab se panchso sal ka fasla hai,aur ruhanyoon fareeshto ko baqi fareeshte nahi dekh sakte, jees tarah insan jeennat ko nahi dekh sakte,aur jo bhi fareeshta utarta hai uske sath ek rooh fareeshta jaroor hota hai.

hazrat aboo hureyrah r.a. farmate hai ke ham huzoor ke sath ek janaze may sharik huve, jab aap ﷺ uske dafan se fareeg huve aur log vapas ja rahe the to aap ﷺ ne irshad farmaya- ye(murda)is vaqt tumhari juteeyo ki gheesgheesahat sun raha hai, uske pas munkar aur nakir aaye huve hai, jeenki aankhe tanbe ki dego jesi(badi-badi aur khofnaak)hai,

unki dadhe bel ke singo jesi hai, aur unki aavaje badal ki garj jesi (khatarnak) hai. (al hadis)

allah ki makhlooq may fareeshto se jeeyadah koi makhlooq nahi, koi chij bhi jamin se aesi nahi ugti magar uske sath-sath ek mo'akkal fareeshta hota hai,aur barish ke har qatre ke saath ek fareeshta utarta hai, fareeshte pedaaish may bade-bade bhi hai aur makhkhi jeetne chhoe bhi hai.

hazrat jeebrail al. ke dono kandho ke darmyani fasla tej tarrar raftar parinde ke panchso sal ke safar ke barabar hai allah jalle shanahu ka ek fareeshta aesa hai ke agar use kaha jaye ke sato aasman aur sab jamino ko ek luqma kar le to voh aesa kar sakta hai, (al hadis)

allah ka ek fareeshta voh hai jees ka nam sad lukan hai, sari dunya ke samandar aur darya agar jama kar deeye jaye (to bhi)uske anguthe ka ghada vasi'a ho jaye, hazrat hasan basri rh.farmate hai muje ye bat ponhchi heke aasman may allah ka ek fareeshta hai jeeske ek lakh sar hai, aur har sar may ek laakh jubaane hai, aur har juban se ek alag lugat may allah ki tasbih karta ahi.

hazrat taaus rh. se marvi hai ke allah ne (dozakh ke daroga) maleek al.ko peda farmaya to aehle dozakh ki tadaad ke barabar uski ungleeya bhi peda ki, pas jo koi bhi aehle dozakh may se ajab deeya jata hai use maleek al. apni ungleeyo may se ek ungli ke sath ajab de sakta hai, allah ki qasam agar maaleek al. apni ungleeyo may se seerf ek ungli aasman pe rakh de to use peeghla dale.

hazrat mujaheed rh. se marvi hai ke nabi ﷺ ne dozakh ke daroga ki halat bayan karte huve farmaya goya unki aankhe beejli hai, aur unke munh qeele hai, ye apne (lambelambe) balo ko ghasitte hai, un may se harek ke pas tamam jeenno ins ke barabar quvvat hai, un may se koi ek bhi insano ki keesi bhi ek badi jama'at ke samne aa jaye to unko hanka le jaye, uski gardan par ek pahad hai jo dozakheeyo ko aag may marega, yani ye pahad un par phenkega, hazrat ka'ab r.a. farmate hai ke (jab) aadmi ko aag may-

jane ka hukam deeya jayega to uski geereeftari aur jahannam may dakheel karne ke leeye ek hajar fareeshte lapkenge.

allah jalle shanahu ne fareeshto ko jab itna taqatwar aur qadawar peda keeya to usko peda karne wala allah kesi qudrat wala aur taqat wala hoga, ham jees chij ko bhi dekhenge us may allah ki qudrat najar aayegi, isleeye farmaya ke hamari soch, goro feekr ho, aur jees chij ko bhi dekhe ibrat ki najar se dekhe, aur jo bol bhi bole allah ka zikr ho,jeetna ham allah ka zikr kareng, jeetni allah ki taarif karenge, allah ki azmat aur allah ki mohabbat hamare deel may utarti chali jayegi.

hazrat ibne abbas r.a. farmate hai allah ka ek fareeshta aasmane dunya may deeq al. hai uska sina sone ka hai, pet chandi ka hai, tange yaqoot ki hai, panje zamarrad ke hai, uske par jabarrad, moti aur yaqoot se muzayyan hai, ek par mashreeq may aur ek par magreeb may hai,uska sar arsh se pevast hai uski kalgi noor ki hai, ye arsh aur kursi ke darmyan heejab hai, jab badi sehri ka vaqt hota hai to ye apne paro ko udata hai, pheer 'subbuhun quddusun rabbunallah la ilah gayruh' padhta hai, usi vaqt murg apne par marte hai aur chikhte hai,jab qayamat ka deen hoga to allah ta'ala farmayenge apne paro ko teh kar le, aur apni aavaz past kar le,pas us vaqt aasmano aur jamin wale fareeshte jaan lenge ke qayamat aa chuki.

hazrat vahab rh. farmate hai ke arsh ke ird geerd fareeshto ki aage pichhe sattar hajar safe hai, jo rat deen arsh ke ird geerd tawaf karte hai, unke pichhe sattar hajar safe fareeshto ki qayam may hai, unke hath gardano ki taraf hai, jeenko unho ne apne kandho par rakha huva hai, jab ye samne wale fareeshto ki takbir aur tahlil sunte hai to unchi aawajo may allah ki ta'arif karte huve kehte hai,tarjumah-aap pak hai aur apni ta'arif ke sath mosoof hai, aap voh hai jeeske seeva koi mabood nahi hai,aap sab aebo se pak hai, sari makhlooq ke khaleeq hai.

unke pichhe fareeshto ki ek lakh aur safe hai, jeenho ne apna daya hath baye par sino par bandha huva hai, unke pau tak, bal, un, paro ki ruae, par, jod, balo ke gachchhe,haddi, jeeld aur gosht aesa nahi magar voh allah ki tasbih aur hamd aese andaj may pesh karta hai jees may doosra nahi karta, aur un fareeshto ke do paro ke darmyan tinso sal chalne ka fasla hai, unke kan ki lov se kandhe tak charso saal chlne ka fasla hai, aur un may se harek ke dono kandho ke darmyan panchso sal ka fasla hai.

jamin

hazrat ibne umar r.a. se reevayat hai ke aap ﷺ se sawal keeya gaya ke jamin kees par hai? to aap ﷺ ne irshad farmaya pani par, pheer poochha gaya ke kya aapko ilm hai ke pani kees par hai?to aap ﷺ ne farmaya sabz chttan par pheer arz keeya gaya ke kya aapko ye bhi ilm hai ke chattan kees par hai? to aap ﷺ ne farmaya machhli ki pusht par, jeeske dono keenare arsh se meele huve hai, arz keeya gaya aapke ilm may hai ke machhli kees par hai?aap ne irshad farmaya ke ek fareeshte ke kandhe par, jeeske qadam hava may hai, ibne adi b-havala fareeshto ke ajib halat.

insan

ek jamana aesa tha jab kuchh na tha, 'v-kaa-n arshuhu alal-mai'allah ki zaat jo ibteeda aur inteeha se paak hai,vohi akela apni zat ke sath tha,aur uska arsh pani par tha, pheer allah jalle shanahu ne ye qayenat banayi aur sajayi,'allazi-n khlaqas samavatee val ardee fi seettatee ayyam'jeesne chhe deen may jamin aasman banaye, 'summas tava alal arsh' pheer arsh pe takht beechhaya, pheer deen-raat ka neejam chlaya seetaro ko apne taabe farmaya, pheer tisra marhala aaya, us may allah ne fareeshto ko noor se peda farmaya.

insan ke bare may allah ka irshad hai 'kalaqal insaa-n meen alaq' hamne insan ko khanakti hui meetti se peda keeya hazra abdullah ibne masud r.a. farmate hai ke aap ﷺ ne irshad farmaya nutfa chalis roj tak raham may apni halat

par rehta hai,(keesi aur halat may tabdil nahi hota) jab chalis roj gujar jate hai to jama huva khoon ban jata hai, pheer isi tarah(chalis roj may)gosht ki boti ban jati hai, pheer isi tarah (chalis roj may) haddeeya (peda) ho jati hai, jab allah ta'ala insan ke dhanche ko durust karte hai to uske paas ek fareeshte ko bhejte hai, to voh arz karta hai ae parvardeegar (ye) mard hoga ya auvrat, bad-bakht hoga ya sa'aadat mand qaddo qamat may tavil hoga ya past qad,taqat ke aetebar se kamjor hoga ya jaid,uski mot kab aayegi? ye tandurast hoga ya bimaar ? to ye fareeshta uski ittela pa kar ye sab kuchh leekh deta hai.

insan ko allah ne tin-tin andhereeyo may aur tang jaga may banaya aur har insan ki shaklo surat, meejaj,yaha tak ke ungleeyo ke neeshan bhi alag-alag banaye,'huvallazi yusav veerukum feel arhamee kayf yasha'a' tumhara rab hi hai jo tumhe jesi chahta hai shakal ata farmata hai, pheer 'ya ayyuhannasu inna khalaqnakum meen zakareev v-unsa' hamne keesi ko mard banaya keesi ko auvrat banaya,'laqad khalaqnal insa-n fi ahsane taqvim' allah jalle shanahu farmate hai ke hamne insan ko behtarin soorat may banaya, pheer 'v-ja'alnakum shoubav v-qabai-l leeta'aarafu' mayne tumhare khandan aur qabile banaye take tum pehchane javo ab 'khalaqal mav-t val haya-t leeyabluvakum ayyukum ahsanu amala' hamne jindagi aur mot ka neejam chalaya hai,ye dekhne ke leeye ke tum may kon hai jo hamari maan kar chlta hai.

allah jalle shanahu ne insan ki parvareesh ki aur jarurat ki tamam chije pehle peda ki, chhe deen may tamam makhlooq ko banaya aur aakheer may juma'ah ke deen asar ke bad aadam al. ko peda farmaya, jeenko in chijo se faida uthana tha unko aakheer may peda farmaya, kyoonke insan ko jaroorat mand peda keeya gaya hai,uske ikhteeyar ke bager uske andar jaroorate peda hoti hai, aadmi bager ikhteeyar ke bhooka hota hai, ye sab ger ikhteeyari chije hai, joinsan ke andar peda hoti hai.

ye sab jaroorate hai, to us jaroorat ka saman bhi hai,dunya may jo kuchh hai voh insan ki gujar basar ke leeye hai.

allah jalle shanahu ne hazrat aadam al. ko jab jamin par utara to farmaya 'v-lakum feel ardee mustaqarruv v-mataun ilahin' ke aapke leeye aur aapki aovlad ke leeye ja-min ek thikana hai,afrad ke aetebar se mot tak aur majmae ke aetebar se qayamat tak, is jamin se tumhare leeye gujare ka saman banaya hai, aadam al. ko peda karne se pehle hi jamin ke andaraur jamin ke upar insan ki jaroorat ka sam-an bana huva tayyar hi tha,isleeye aadam al.se farmaaya ke tum jamin par jaao tumhare leeye aur tumhari aovlaad ke leeye meri taraf se hidayat ka saman aayega.

jab hazrat aadam al.ko allah ne peda farmane ka iradah farmaya to fareeshto se farmaya ke mai jamin par apna ek khalifa peda karne wala hun,kheelafat yani allah ke hukmo ko jamin par qaim karne ki jeemmedari,yani khuda se huk-am lena aur jamin par chalana, aur khud bhi ibadat karna, to dono kam aadam al. par the.

har aadam ke bete ki yehi jeemmedari hai jo unke ma-bap ki hai, isleeye allah ne farmaya 'ya bani aadama la ya-fteenanakumush shayta-n kama akhra-j abavaykum mee-nal jannah' ae aadam ke beto dekho tumhe shetaan feetne may na daal de, jese tumhare ma-bap ko jannat se neekala tumhe jannat ke raste se na hata de, ekhi heedayat sab ke leeye, bap-ma aur aolad,sabke leeye ke tumhe shetan feetne may na dal dale jese tumhare ma-bap ko jannat se neekal-vaya tumhe jannat ke raste se na hata de.

jannat may jaroorato ke poora karne ke leeye keesi as-bab ke jaroorat nahi thi,seerf allah ne hukam aur heedayat ki thi, ke jannat may jaha chahe chlo-pheero, jo chahe iste-mal karo lekeen is darakht ke qarib mat jana, khane ki to door ki bat qarib bhi mat jana aur javoge to 'fatakunu me-enazzalemin' agar chle gaye to apna nuqsaan karne waale ban javoge.

allah ne bataya tha nuqsan aur shetan ne bataya nafa ke aadam bahot jamana ho gaya, ab agar tum kha loge to hamesha ke leeye allah ki rahmat may aur allah ke pados may rahoge aur koi zawal nahi aayega,khuda ki qasam kha kar kehta hun aur tumhari bhalai ke leeye keh raha hun, 'vqa samahuma inni lakuma lameenan naseehin'badh-chdh kar qasme khai aur nuqsan may bataya nafa, jab allah ka nam sun leeya to aadam al. ne voh kha leeya, ulma farmate hai ki jo leebas allah ne vaha pehnaya tha voh fovran utar gaya, jese hi hukam tuta fovran pareshani aayi, aur hukam todne ki vajah se dunya may utare gaye.

maqsad-e zindagi

allah jalle shanahu ne khud kalame pak may dunya may aane ka maqsad bayan farmaya,'vma khalaqtul jeen-n val ins illa leeya'a budoon' ke mai ne jeennat aur insaan ko se-erf meri ibadat ke leeye peda keeya hai, allah ne bando ko apna hukam poora karne ke leeye peda keeya hai,aur jamin aur aasman ke darmyan jeetne asbab deeye hai voh sab uski madad ke leeye deeye hai ke in tamam asbaab se rahat lo ja-roorat poori karo aur hukam poora karo,asbab seerf isleeye deeye hai take hukam poora karne may sahoolat aur madad meele, isleeye nahi deeye ke asbab may lag kar hukmo hi ko bhool jaye.

allah jalle shanahu ne hamari jaroorat ke leeye asbab peda farmaye aur un asbabo se allah hamari jaroorate poori farmate hai, insano ki heedayat ke leeye jees tarah aasman se pak saf pani utara aese hi hamari kamyabi ke leeye apna din aur ahkamat utaare hai, jeenki jindagi ka ta'alluq allah ke hukmo ke sath hoga voh kamyab hoga,aur jeenki jindagi allah ke hukmo ke bager kategi voh na-murad hoga, jees tarah koi aadmi asbab ikhteeyar na kare, masalan khana pina chhod de to voh halaq ho jayega,kyoonke allah ne uske leeye asbab peda keeye hai.

jees tarah in asbab ke bager aam tor par halakat ho jati-

hai aese hi allah ke hukmo ke bager yaqini tor par na-kami ho jati hai, in na-kami se bachne ke leeye allah jalle shanahu ne apna din utara aur apne bando ko uski taraf da'vat di he ke jees tarah apne gujare ki pheekar karte ho apni kamyabi ki feekar karo, gujare ke deen thode hai aur kamyabi ka jamana bada lamba hai.

kamyabi

allah jalle shanahu kamyaabi mot ke baad jaheer farmayenge kyoonke kamyabi ka juhoor vahi se hoga, yaha to gujara hi gujara hai, aadmi gujarta chala jayega, sardi bhi gujregi,garmi bhi gujregi,deen bhi gujrega,raat bhi gujregi mahine bhi gujrenge,sal bhi gujrenge,thode kapde may bhi gujregi,achchhe kapde may bhi gujregi,chhote makan may bhi gujregi, achchhe makan may bhi gujregi, thode asbab may bhi gujregi, jeeyadah asbab may bhi gujregi, kyoonke gujara hi gujara hai.

kamyabi sab ko nahi meelegi aur jeesko kamyabi nahi meelegi voh dhoka khayega, aur jeenko kamyabi meelegi voh khush ho jayenge,allah jalle shanahu ne bataya 'faman zuhzee-h aneennaree v-udkheelal janna-t faqad faaz' jo dozakh se bacha leeya gaya aur jannat may pahonchaaya deeya gaya voh huva kamyab, baqi dunya ka mas'ala to dhoke ki baat hai, 'vamal hayatud dunya illa mataul guroor' vaqt gujrega to dhoka khul jayega,jab tak gujrega nahi dhoka nahi kulega, hazrat ali r.a. farmate the ke log so rahe hai jab marenge to jag jayenge.

pehle se hi ye sabaq samjhaya gaya ke asbab se na taraqqi hai aur na kamyabi hai, jeese chhote bachcho ko padhaya jata hai, jab aur bade ho jate hai to unki talim aur hoti hai insaneeyat jese-jese badhti gayi unki talim may bhi ijaafa hota gaya, kyoonke dunya taraqqi karegi apne asbab ke lehaj se,to din ko bhi taraqqi karte deekhaya,aaj jabke aakhri jamana aa gaya aur dunya taraqqi kar rahi hai to din bhi aakhri darje ka deeya,jo har haal may kaamyabi ka jameen

hai, is may koi tabdili nahi hogi.

ab ye aakhri kitab aur aakhri nabi hazrat muhammad ko bheja, lekeen sabki bunyad vohi hai ke kamyabiya allah ke hukmo ke raste se meelegi, doosra koi rasta kamyabi ke leeye nahi hai, isi leeye aapﷺ ne irshad farmaya jeeska khulasa yehe ke jo ilm aur jo heedayat dekar allah ne muje bheja hai us ki meesal bareesh ke pani ki tarah hai, ke jese bareesh ka pani saf suthra pak aur hayat lane wala hai(ke bareesh ka pani jaha padega kuchh na kuchh ug jayega, samandar ke pani se koi chij nahi ugti) aese hi jo heedayat de kar muje bheja hai agar ye nahi to halaqat hai.

hamari heedayat ke leeye kalma,kalme ki tafsir ke leeye qurane pak aur qurane pak ki tafsir ke leeye aapﷺko bheja allah jalle shanahu ne quraane paak may irshaad farmaya 'hudalleel muttaqin' ke quran sharif heedayat hai allah se darne walo ke leeye aur ye quran heedayat hai sare aalam ke leeye, aapﷺ sare aalam ke rehbar haia aur aapﷺka rehbar quran sharif hai,ke jab koi bat atki upar se hukam aaya aur quran sharif ne rasta bataya ke aap ye keejiye.

quran sharif heedayat hai aur heedayat ka poora saman quran may hai, isi leeye kaha jata hai ke kya karna hai voh quran may dekho aur kese karna hai voh aapﷺki jeendagi may dekh lo, varna bhatak javoge, aur jo bhatak gaya voh manjeel par nahi pahonch sakta, is leeye heedayat ki feekar sabse jeeyadah jaruri hai, apne leeye, apne muta'allekin ke leeye, apne mahol ke leeye aur sare aalam ke leeye, kyoonke aakherat may do may se ek thikana ho jayega, ya to voh jahannam may jayega ya jannat may, jannat kamyaabi aur jahannam na-kami.

seerf mot tak aur qayamat tak insan ko dunya may rehna hai, isleeye dunya may jeetne bhi asbab hai unka ta'alluq gujran se hoga, yani uske jarye se gujar basar hoga, us may rahenge unse faida uthate rahenge, kamyabi ka koi ta'alluq unse nahi hai, kamyabi ka ta'alluq seerf allah ke aehkam-

se hai.

dunya ke in sajo saman ki vajah se allah ke bande do qeesam ke ho jayenge, ek qeesam voh jo in asbabo ke andar se kaamyabi haseel karegi, hukam poora karke, aur ek qeesam dhoka khane wali, ke jees ne asbab se faida uthaya aur faida uthane may apni kamyabi samji, ye yaqin kharab karenge, amal kharab karenge, jazbat kharab karenge, aur allah ka aur aske bando ka haq marenge,balke apni zaat ka bhi haq marenge,aur jab ye haq marne wale ban jayenge to pheer in asbab se kamyabi nahi meelegi balke ye asbab unke leeye dozakh ke saman banenge,'vamal hayatud dunya illa mataul guroor' ke dunyavi jindagi to kuchh bhi nahi dhoke ka saman hai.

dunya dhoke ka saman isleeye banti hai ke uska nafa samne hai aur nuqsan geb may hai, jese machhli ko khana najar aata hai jal najar nahi aati, pareende ko dana najar aata hai jal najar nahi aati, isi tarat insan bateel ke nafe ko dekhta hai apni halaqat ko nahi janta, vaqti tor par faayda hoga aur anjam ke aetebar se halaqat hogi, isleeye geb ke yaqin ki da'avat hai, ke jab geb ka yaqin hoga to iman wala yani yaqin wala apne yaqin ki najar se halaqat ko apni aankho ke samne goya dekh raha hai.

aur din ka aur haq ka nuqsan samne hai aur nafa geb may hai, isleeye aadmi haq par chalne se gabhrata hai, aur darta hai kyoonke nafa samne aaya nahi aur uski rukavate samne aati hai, movlana yoosuf sahab rh. farmate the ke haq ki ibteda na-gawaryo se hoti hai aur inteha kamyaabyo se hoti hai, jab haq ko apne deel may lenge aur lekar chalenge to na-gawari pesh aayegi, nuqsan hoga aur nuqsan ka khof hoga,ye tey aur mumkeen hai lekeen khuda ka hukam poora karne ki vajah se jo nuqsan hoga voh nuqsan nahi hai balke qurbani hai,nuqsan voh hai jeeska koi faida lot kar na aaye, haq ke raste may jo nuqsan aayega voh bada moaveja lene ke leeye hai.

na-gawarya jo aati hai voh illaj ke leeye aati hai, jese

bimari ka ilaj ke dava kadvi hai, parhej hai, ke pehle dushwari pheer aasani, 'in-n ma'al usre usra' beshak mojudah mushkeelat ke sath aasani aane wali hai,isleeye mehnat kar ke apne andar uske haq hone ka yaqin peda karna hai,ke din haq hai aur deen par jo allah ke vade aur fesle honge voh bhi haq hai, jab mehnat hogi to uska yaqin utrega, is mehnat may itna chalna ke voh madad aa jaye, jese itna kunva khodna ke pani aa jaye pehle meetti aayegi pheer akhir may pani aayega, ye khazana hai allah ka, is may mashin lagavo kuchh bhi karo, us khazane tak pahonch gaye.

is leeye is kam ke sath mehnat laga di gayi aur voh mehnat yehe ke aadmi ji ke kheelaf allah ke hukmo par aaye, kyunke is mehnat ki rukavat aadmi ki ji ki chahat hoti hai, aadmi ka ji aur aadmi ka nafs chunke madde se taluq rakhta hai, isleeye madde ki har chij ki taraf uska ji jayega, aur lagega, to din ka takaja yehe ke apni ji ki chahat ke kheelaf allah jalle shanahu ka hukam poora keeya jaye,jab ji chahat ke kheelaf allah ke aehkam poore honge, to ji ki chahate aur nafs ki khavaheshe qurban hogi, aur ye jeetni qurban hogi utna noor andar may banta chala jayega, jese idhan jalate hai to aag roshan hoti hai, isi tarah khavaheeshe qurban karenge to andar may heedayat ka aur taqve ka noor peda hoga.

khavaheeshe qurban karni padegi, hajate qurban nahi hoti, hajat to peda hoti hai aur usko poora bhi keeya jayega, lekeen aam tor par hajate aetedal par nahi rehti, is leeye is may khavaheeshe ghus jati hai, is leeye shariat aati hai aur batlati hai ke yaha tak thik hai, aage na-jaiz hai, jese tabib bataenge ke yaha tak khana thik hai aage seehat ke leeye muzeer hai,to aese hi din aata hai,shariat aati hai,varna log guloo karenge.

aur jab hajat ko pamal karenge to din may tangi aayegi aur tangi allah ne din may rakhi nahi hai,'vama ja'ala alaykum feeddinee meen haraj' isleeye keesi hajat ke poora karne ki mumaneat nahi hogi, hajat ke poora karne ke tariqe bataye jayenge,-

isleeye nabi bheje jate hai ke koi aage na badhe, aur na pichhe rahe, nabi batlayenge ke konsa kam karna hai, kese karna hai aur kees neeyyat se karna hai,take uska amal din bane,jo banda khavahisho ko qurban karke allah ke hukmo ko poora karega voh allah ka mukhlees banda ban jayega.

isleeye aap jo heedayat aur jo ahkam allah ki taraf se laye voh haq hai,uska yaqin peda keeya jaye,kyoonke jo chij haq hoti hai uska haq hota hai, jab uska haq ada karenge to voh chij nafa deekhayegi, dunya ki har chij ke do rukh allah ne banaye hai,nafa bhi ho sakta hai nuqsan bhi ho sakta hai,kamyabi bhi meel sakti hai, nakami bhi meel sakti hai,kuchh keh nahi satte kya ho jaye? isleeye in chijo par hamara yaqin nahi hai, aur jo chij allah ne hamay di hai, voh yaqini hai.

quran sharif allah ke fesle ki keetab hai,is may sab fesle hai, yoon hoga, yoon hoga, uske kheelaf nahi hoga, uske kalemat may tabdili nahi hogi,uske vade may kheelaf nahi hoga ham aakherat wale hai,agar aakherat beegadti hai to ham dunya ko lat marenge, jeenki kosheeshe aakherat se hati to voh nakam hoga,na unki ibadat kaam degi na unki sakhavat aur shahadat kam degi.

isleeye har amal allah ko raji karne ke leeye kare, aur usmay allah ki ita'at ho aur aap ki itteba'a aur ita'at bhi ho, ita'at kehte hai kehna man lene ko aur itteba'a kehte hai jo kaha uske leeye ek tariqa ikhteeyar karna, aap ki ita'at aur itteba'a ka nam hi islam hai, ke ita'at rooh hai aur itteba'a rooh ki shakal hai,din hamari kamyabi ke leeye deeya hai, isse dunya ki barkate bhi di jayegi aur aakherat ki kamyabi bhi di jayegi, aur in dono bato ko haseel karne ke leeye heedayat bhi di jayegi, allah ke ek ek hukam may badi-badi kaamyabeeya hai, aur bade bade vade hai,isi liye allah ke vado ka yaqin karna hai, take kamyabi tak pahonchne may koi chij aade na aaye.

kamyabi allah ne din may rakhkhi hai, aur nakami-

bedini may rakhkhi hai,lekeen allah ki taraf se jo kamyabi aur nakami aati hai voh ekdam nahi aati balke aaheesta-aaheesat aati hai, jees tarah bachpana khatam keeya aah-eesta-aaheesata, jawani laye aaheesta-aaheesat, jawani khatam karke budhapa laye aaheesta-aaheesat, isleeye jo aadmi din par nahi chal raha voh yoon na samje ke kuchh nahi ho raha, jo chahe karo, kyoonke nakami aaheesta-aaheesat aati hai isi may dhoka lagta hai, moqa dete hai palatne ka, tovbah karne ka, jab iman kamjor ho jata hai to nafs qavi ho jaata hai, aur insan gunaho ki taraf chal padta hai, namaz nahi padhta halanke use maloom hai ke namaz farz hai,to jab musalman haq samajh kar bhi gunah may padega to allah unko dunya may naqd musibate deek-hayenge, jese daktar kehta hai ke parhej karo agar nahi keeya to fovran nuqsan najar aayega.

hukmo ko todne ki saja

is leeye jo log allah ko bhool kar aur uske hukmo ko tod kar aur aakherat se befeekr ho kar jindagi gujarte hai to allah jalle shanahu khud unki zaat se be-parvah bana dete hai, 'vala takunu kallazi-n nasulla-h fa'ansahum anfusa-hum' tum un logo ki tarah mat hojeeyo jeenho ne allah ke aehkam se be-parvai ki so allah ne khud unki jano se unko be-parva kar deeya, to jo allah ko bhool jayenge unko ye saja meelegi ke ye sabse pehle apne aap ko bhool jayenge, ke meri kamyabi kees may hai meri nakami kees may hai, saja kees may hai, inam kees may hai, apne hi mas'ale ko bhool jayenge.

jab ye apni maslehat ko aur apne nafe nuqsaan ko bhool jayega aur chalega to allah usko chalne denge, lekeen sath sath apni bat bhi samne late hai ke ye haq hai,ye nahaq hai magar voh apni gaflat may chal raha hota hai, aur shetan uski chijo ko uske samne khoob surat bana kar pesh karta hai ke jo tum karte ho vohi thik hai,doosro ki galat hai, jo bat da'avat de kar,nasihat karke un tak pahonchti hai, jab

voh usko nahi lete to pheer unko rah par lane ke leeye doosra rasta ikhteeyar karte hai, kyoonke lana to hai, allah to keesi ke leeye pasand nahi karte ke voh halaq ho jaaye, koi barbad ho jaye, isleeye pareshaniya peda ki jati hai.

sab se pehle pareshaniyo ko unke deelo may dalenge, ab deel pareshan? khana bhi hai,pina bhi hai, peise bhi hai sab kuchh hai lekeen andar pareshaniya peda ki gayi ke ab deelo ko chen nahi, deelo ka chen khinch leeya gaya, jees tarah rooh khinchli jati hai,isi tarah jab deelo may se allah ki yad khatam ho jati hai to uska chen bhi khatam kar deeya jata hai,unhe chen nahi meelega,koi aadmi lash ke pas bethe kya usko chen meelega ? lash ke pas betho deel gabhrata hai, halanke voh kuchh bhi nahi kar sakti, laash hai, magar chen ke asbab may se nahi hai, isi tarah jab deel allah ki yad se, allah ke ta'alluq se be-khabar ho gaya to ye lash hai, andar se asal chij neekal gayi andar pareshanya bharenge, na-kam banane ke leeye, take palat jaaye, agar palat gaya to kamyab ho jayega.

lekeen hukmo par na chalne ki vajah se uski aqal mari jati hai, to aqal bhi sahi mashvara nahi degi, kyoonke ab aqal par havas galeeb ho jati hai, aadmi ki havas aqal par chha jati hai, jees tarah badal chha jate hai, aur andhera ho jata hai, aese hi jo pareshani may fanste hai unki aqal sahi rehbari unko nahi degi,to voh apni pareshanyo ko door karne ke leeye gunaho ka rasta ikhtyar karenge ke meri pareshani khatam ho jaye.

ulma ne leekha hai ke jab log apni pareshanyo ka ilaj apne gunaho se karenge to allah unki pareshani khatam nahi karenge, balke pareshani ko nayi shakal di jayegi,lehaja ab deel ki pareshani ko jeen asbab may ye apni jindagi gujar raha hai usmay dalenge.

pheer bhi agar nahi palta to allah makhlooq ko uske sath bad-akhlaq bana denge, ke ab bete bhi pareshan kare, bivi bhi pareshan kare, padosi bhi pareshan kare,ye isleeye

karte hai ke palat jaye, jese bakriyo ke pichhe kutta laga deeya ke bakreeya maleek ke pas aave,allah may badi taqat hai makhlooq ko pichhe laga denge, abhi to jannat jahannam nahi aayi voh to bad may hai, dozakh may jaana to aakhri na-kami hai uske bad koi apil nahi, allah jalle shanahu hamari heefazat farmaye. aamin.

aadmi pehle gafeel banta hai,pheer bagi banta hai,aur bagi ban kar halaq hota hai,ye sab isleeye karte hai take tovbah kar le, aur ye samje ke aur karne wala hai upar se, allah apni qudrat samja rahe hai, aur jab tovbah karle to halat sahi ho jayenge,aapﷺ ne irshad farmaya jo log apna aur allah ka mamla sahi kar lenge to allah unka aur makhlooq ka mamla sahi karenge, ek hi qaida hai, jindagi gujarne ka jo tariqa aakherat may kamyab kardega voh dunya may bhi sukoon deelayega,aur jindagi gujarne ka jo tariqa vaha fansa dega,yaha bhi musibato may fansa dega,isleeye aapﷺ ne farmaya ke apna mamla allah se sahi karlo iman bana kar,ibadat bana kar,akhlaq bana kar,mahol bana kar.

asbab aur halat ko allah ne imtehan ke leeye banaye hai, isleeye badalte rehte hai, kabhi bachpana aaya, kabhi javani kabi budhapa, kabhi bimari,kabhi tandurasti,kabhi sardi, kabhi garmi, kabhi tangi, kabhi farakhi aayi, hal badalta rehta hai, lekeen aehkam nahi badlenge, kamyabi ka rasta nahi badlega, pehle halat peda hote hai, pheer hukam aata hai,ab aadmi imtehan may aa gaya, agar hukam tuta to pheer aur jeeyadah imtehan may dala jayega.

jab aadmi apne asbab may aur halat may hukmo wala raha to kamyab, agar hukam choota to koi sabab koi haal kamyabi nahi deela sakta,isleeye hal thik karne se kam nahi chalega,balke din banane se kam banega,jab din hai aur asbab nahi hai to kamyab aur agar din nahi hai to asbab ho pheer bhi nakam,jab din nahi rahega to khavaheeshe reh jayegi,uska koi rehbar nahi,nafs rehbar bana huva hai, huqooq ada nahi karega,jo allah ke aehkam hai voh poore-

nahi karega, aur jab hukam poore nahi karega to allah ki qudrat uske kheelaf ho jaayegi aur na kam hoga.

kamyabi aur nakami allah ke hath may hai,musibate aur rahate allah ke hath may hai, jo chij jaha se meel rahi hai voh us may banti nahi hai,seerf neekal rahi hai, jaheer ho rahi hai, lekeen aati keesi aur jagah se hai, jamin allah ke khazane ko jaheer karne ke leeye hai, bana nahi rahi, banane wala to allah hai, jo chij allah ki qudrat se bankar aa rahi hai uska nafa aur nuqsan bhi allah apni qudrat se denge.

ye allah ka kanoon hai ke jees hal may aur jeen asbab ke andar may ham hai,ismay rehkar agar allah ke hukmo ko toda to allah barkate khinch lenge, asbab nahi chhinte, barkate khinch lenge, jese karant khinch leeya ke pankhe lait sab kuchh hai lekeen karant nahi hai, jeesam chaahe keetna bhi bada ho lekeen uske andar agar jan nahi hai to ye phel hai,isi tarah allah shaklo ko phel kar denge,barkate khatam aur jarurate badha di jayegi,ab insan ki pareshani badh jayegi, halan ke allah ke hukam ko toda tha halat achche banane ke leeye lekeen hukmo ko todne ki vajah se aur halat beegad gaye.

jees tarah chijo ke chalane may allah ne neezam apne kantrol may rakha hai, aasman ko, jamin ko, sab ko isi tarah hamare halat ko banane ka kantrol bhi allah ne apne hath may rakha hai, aadmi halat nahi banayega, javani, budhapa, garibi,maldari keesne banayi, jaroorato ka poora ho jana kamyabi nahi hai, jaroorate to poori hogi pheer khadi ho jayegi, bhookh lagi, khana khaya, pheer bhook lagegi khana kha leeya to kamyab aur bhuk lagi to nakam kapde bana leeye to kamyab aur purane ho gaye to nakam, jaroorate to poori hogi pheer khadi ho jayegi, aur yeto ja-nvar bhi poori karte hai, halanke unke pas asbab koi nahi.

hal imtehan ke leeye hai, aur din kamyabi ke leeye, ye tartib allah ke nabeeyo ne batai hai, hal thik karne se kam

nahi hoga, balke din banane se kam banega.

kamyabi amal ke aakheer may aati hai, bich may nahi aati jab tak amal ka karobar chalta rahega usko nakami kabhi nahi aayegi,jab uske amal ka daira khatam hoga ab usko apni nakami najar aayegi, is anjam aur natije ko janne ke leeye geb ka yaqin karna jaroori hai,jab geb ka yaqin hoga to iman wala apne yaqin ki najar se us halat aur anjam ko goya apni aankho ke saamne dekh raha hai.

allah jalle shanahu ne hamay aehkamat diye aur un ahkam par apne vade keeye, ke mai ye-ye karunga, yani jeetne achchhe-achchhe halat aadmi ki tamanna may rehte hai un tamam achchhe halat ka allah jalle shanahu pehle hi vada kar chuka hai, ham aapko ye-ye halat denge, jeenki tum tamanna karte ho, iske leeye do bate hai, ek to yeke bando ke jeemme kuchh sharte allah ne qaim farmayi hai, agar ye sharte poori hogi to ham vada poora karenge, jese bajar may len-den hota hai ke kuchh do aur kuchh lo, aese hi allah se hamara mamla hai, 'iyyaa-k na'abudu v-iyyaa-k nastain' ae allah ham aap hi ki ibadat karte hai aur aap hi se ianat ki darkhast karte hai.

khuda ki madad khuda ki ibadat ke raste se aayegi,baqi jo hoga voh gujare ka hoga,kafeer ko bhi meel jata hai,voh madad nahi hai, dunya may do raaste chalte hai, ek chijo wala rasta, doosra hukmo wala rasta, hukmo wala jo rasta hai voh allah se kamyabi lene ka yaqini rasta hai, har chij allah ke qabzae qudrat may hai,aur allah ki qudrat hukam poora karne walo ke sath hai, lehaja hukam poora karne wale allah ki qudrat se kamyab ho jayenge.

agar allah ki qudrat se faida uthana hai to pheer jindagi ko yani jan aur mal ko hukmo ke mutabeeq istemal karna sahi yaqin ke sath, isi ka nam heedayat hai, pehle heedayat meelegi pheer kamyabi meelegi, insan jees hal may bhi hai us hal may allah ka hukam poora karega to allah jalle shanahu dunya may hukmo ki barkate denge aur aakherat

may badla denge, dunya may heesab se denge aur uska heesab dena padega, aur aakherat may beheesab denge.

'man amee-l saleeham meen zakareen av unsa v-hu-v muameenun falanuhyeeyannahu hayatan tayyebah' jo log iman laaye aur aamale saleha keeye, ham unko ba-lutf jindagi ata karenge, aur 'vaman a'arada an zeekri fainna lahu maishatan danqa v-nah shuru-k yavmal qeeyamatee a'ama' jo shakhs hamare hukam se aearaj karega ham unki jindagi ko tang kar denge aur qayamat may usko andha uthayenge, (ke hamare hukam se aankhe band karli thi) lehaza jo allah ke hukmo ko poora karega to allah ki qudrat aur allah ki taqat uske sath ho jayegi, aur har hal may kamyab hoga,aur agar allah ki qudrat hamare kheelaf ho jayegi to har hal may nakam honge.

allah ke khajane se lene ke raste

allah jalle shanahu ne apne khajane se faidah uthane ke leeye do raste banaye hai,ek rasta muqaddar wala,jo insan ke bhejne se pehle hi asbab (jarya) bana kar phela deeye, chijo aur shaklo wala, ye rasta insano ki aajmaish aur imtehan ke leeye hai, ye rasta allah ki sunnat kehlata hai,aur is raste se lene ke leeye musalman hona shart nahi hai,aur doosra rasta qudrat wala, ke us raste may allah ke vado ke yaqin ke sath aamal par mehnat karni padti hai, jeesko insan ke jamin par bhejne ke bad nabeeyo ke jareeye bheja, jo so fisad kamyabi deelane wala hai.

in dono may farq seerf itna hai ke pehle wale raste ke asbab ko shakle meeli huvi hai,jeeski vajah se har insan ko najar aata hai, aur uske andar se chije neekalti huvi deekhayi deti hai, aur doosre wale raste ke asbab ko is aalam may shkle nahi meeli,(aalame aakherat may shakle di jayegi) is vajah se nabeeyo ki jubani unki khabar deelayi aur un par vaade keeye, najar aane wale asbab par allah ka koi vada nahi.

ab jo insan allah ke vado ko sach yaqin karke jees amal

ko jees tarah karne ke leeye aap ﷺ ne batlaya usi ke mutabeeq us amal ki shakal banayenge to ab allah jalle shanahu apna vada jaheer farmayenge, varna bager yaqin (yani iman ke jeetne bhi amal karle allah apna vada poora nahi karenge aur jees amal par dunya ke vade jaheer nahi huve, samaj lo ke us amal par aakherat ka keeya huva vada bhi poora nahi hoga, allah jalle shanahu ke keeye huve vaado ka hamay ilm to hai lekeen vado ka yaqin na hone ki vajah se aamal ka karna hamay mushkeel najar aata hai,aur asbab ki taraf ham chal padte hai, kyunke vaha se hota huva najar aa raha hai, lekeen ye rasta nakami wala hai.

allah jalle shanahu ne jeetni bhi makhlooq banayi hai, chahe asbab ho ya aamal ho ya halat ho, jeen may se kuchh na kuchh neekal raha hai,jese asbaab may jamin may se galla aur sabjeeya, ped may se fal, madhumakhi ke chhatte may se shahad, janwar aur insan may se dudh vagerah, ye sab chije seerf in may se neekal rahi hai, in may ban nahi rahi, jese telivizan may se program neekal rahe hai, ban nahi rahe, program aata hai studyo se, lekeen aata huva deekhayi nahi deta isi tarah in asbab may se jo kuchh neekal raha hai voh is may ban nahi raha, balke allah ke arsh se juda huva jo allah ka la-mehdood khazana hai vaha se fareeshte lekar aa rahe hai, lekeen late huve deekhayi nahi deta, asbab may se chijo ka neekalna ye imtehan hai ke hamara yaqin kya hai? chijo may se neekalne ka yaqin hai, ya chijo ko jareeya bana kar allah jalle shanahu khud chije bana rahe hai,jese maa ke pet may jo bachcha banta hai use kon banata hai, insaan ke a'aza kaha se aate hai, insaan seerf jareeya hai.

asal haqiqat yehe ke chijo may se chije nahi neekalti balke uske andar jo allah ka amr hai uski vajah se ye sab ho raha hai varna jab allah jamin may se apna hukam khinch lete hai to jamin may se galla nahi neekalta, pad par fal nahi aate, madaaye bachcha nahi deti, allah to bager asbab

ke kuchh bhi banane par qadeer hai,dunya may jeetni bhi makhlooq najar aa rahi hai ya nahi aa rahi, sab ko bager namoone ke aur barahe rast banaya, ke bager insan ke insan banaya, bager jamin ke jamin banayi, bager aasmaan ke aasman banaya,dunya may har pehli chij bager namune ke banayi,maa ke pet may jo bachcha banta hai voh bhi allah jalle shanahu barahe rast banate hai, aur bachche ki tamam jaroorate, hava, khana, pani, khoon vagerah sab allah ke khazane se barahe rast aata hai, jo aata huva hamay deekhai nahi deta, jese teleevizan ka program aata huva hamay deekhayi nahi deta, halanke tamam insan ke badan may khoon, taqat vagerah bhi allah baraahe raast apne khazane se bhejte hai, agar khane ki chijo se khoon banta to doktar bana lete, jees tarah ande may jo bachcha banta hai usmay tamam a'aza khoon vagerah allah barahe rast banate hai, isi tarah har chij allah barahe rast banate hai, jese aadam al. ko barahe raast banaya.

ye chijo may se chije ban kar jo aa rahi hai ye seerf allah ke khazane se chije bhejne ke bartan hai, varna jannat may koi asbab na hoga,balke darakht sone chandi ke honge jees chij ko insaan istemal karega fovran uski jaga doosra ban jayega dunya may hamay bheja hi isleeye he ke hamara imtehan leeya jaye, ke chijo se hone ka yaqin hai ya allah ki zat se hone ka yaqin hai,chijo se hone ka yaqin neekal jaye aur ek allah se hone ka yaqin aa jaye, isi ka nam iman hai, aur isi iman ke badle jannat meelegi,aur ye yaqin bager mehnat ke nahi banta.

qabr may sawalo jawab

aur isi ke bare may qabr may sab se pehla sawal yehi hoga ke is barzakh may tumhari jaroorate kese poori hogi, 'man rabbu-k' yani tum yaha kese paloge? to agar dunya se aalame barzakh may la ila-h illallah muhammadur rasoolullah wala yaqin sikh kar aur bana kar aur bacha kar le gaya hoga to javab de sakega,ke sari jaroorate allah barahe rast poori karega, ke usne roji dene ka vada keeya hai.

ab dunya may hame jees chij ki bhi jaroorat padegi usko barahe rast allah jalle shanahu se lene ke leeye nabeeyo ke jarye aamal diye aur us par kam banane ke vade keeye,kyoonke jees tarah chijo se hota huva najar aa raha hai is tarah aamal se hota huva najar nahi aata,isleeye chijo ka seerf tajrooba kara deeya aur aamal se kam banane ka vada keeya,aur amal ko ikhteeyar karne ka hukam deeya,asbab ikhteeyar karne ka hukm nahi deeya, ke kheti karne ka hukm deeya hota to tamam iman wale ko kheti karni padti dukan kholne ka hukm deeya hota to sab ko dukan karni padti, han jaiz aur halal asbab ikhteeyar kar sakte hai,lekeen jees tarah karne ka hukm deeya isi tarah (is yaqin ke sath ke inse kuchh nahi hota balke inko jarya bana kar allah hi kam banate hai in asbab may allah ka hukm poora karne ki vajah se) aur in asbab ke jarye jo bhi meelega seerf muqaddar ka (chaahe meele chahe na meele) kyoonke inse kam banane ko allah ka vada nahi, lekeen aamal ke upar jo vade keeye hai voh to so fi-sad poore honge, lekeen amal ko nabi ﷺ ne jees tarah karne ko bataya usi tarah is yaqin ke sath karna padega ke is amal par allah ne jo vada keeya hai voh jaroor poora hoga.

aap ﷺ ki poori ita'at yani jo karne ko kaha usko karna aur itteba yani jees tarah karne ko kaha usi tarah is yaqin ke sath ke aap ﷺ allah ki taraf se jo kuchh le ker aaye voh sach aur haq hai, aur isi may meri kamyabi hai,is yaqin ke sath amal ko poora karna isi ka nam islam hai, ke itteba rooh hai aur ita'at rooh ki shakal hai, aap ﷺ ki ita'at ka ta'alluk yaqin se hai aur itteba ka ta'alluk jeesam se hai.

insan ke upar jo bhi halat aate hai, aajmaish ke leeye, imtehan ke leeye, to in halat ko door karne ke leeye allah ne aamal nam ke amr ko istemal karne ka hukm deeya hai to ab insan ke deel may jees chij se halat ko door karne ka yaqin hoga, ye usko ikhteeyar karega, bas isi baat se fesla ho jaayega ke ye aap ﷺ ke khabro par iman yaani yaqin rakhta hai,

ya dunya may pheli huvi shaklo par, jeeska insan ko tajrooba hai, us par yaqin rakhta hai, jeenke deelo may allah ki zaat se hone ka yaqin nahi hota hai voh apni har hajat ke aane par aur har halat ke mas'ale ke hal ke leeye chije aur shaklo ko apnata hai, jeeski vajah se jeellat, taklif, pareshani aur bimaareeyo may gheerta chala jata hai, aur deen par deen ye allah ki zat se aur uski qudrat se door hota chala jata hai,kyoonke usne apne mas'ale ke hal ke leeye jo rasta apnaya hai ye insani tajrubo wale asbab hai,jeenhe allah ne hamare imtehan ke leeye banaya hai.

aur ek taraf aap ﷺ ki khabro wale asbab hai,voh aamal hai jeen par allah ne kamyabi ka vada kar rakha hai, agar hamare andar iman yani allah hi se hone ka yaqin hoga to ham halat ke aane par usko door karne ke leeye jo aamal meele hai usi ko ikhteeyar karenge, ke jeeske jareeye hamari har jaroorat poori hogi, aur isi ke bare may qabr may doosra sawal hoga.

ke yaha barzakh may tumhari jaroorate poora hone ka konsa tariqa hoga,'man dinu-k' jawab de sakenge ke aamale rasool ﷺ yani islam,ke aamal par allah ne vade keeye hai, dunya, barzakh aur aakherat ki har jaroorat poora karne ka vada keeya huva hai,to jab dunya may uske vade poore huve to yaha bhala kese poore nahi honge.

pheer tisra sawal hoga ke iman aur aamale saleha ko haseel karne ki mehnat tuje kees nabi ne batlai thi? 'man nabeeyyu-k' jab dunya se is tarah ke iman aur aamal ko bana kar le gaya hoga to jawab de sakega ke muhamd ﷺ ne, pheer aap ﷺ se mulaqat karvai jayegi, jees tarah intarnet ke jarye ek doosre se mulaqat karai jati hai.

allah ki iman walo ko da'avat

isleeye is yaqin ko sikhne ki aur banane ki khud allah jalle shanahu ne hamay bar-bar da'avat di hai, aur takid ki hai,'ae iman walo iman laao' 'ae iman walo poore poore islam may-

dakheel ho javo' 'ya ayyuhal lazi-n aamanu' ke jarye jitni bhi da'avat di hai voh sab ki sab iman waalo ko da'avat di gayi hai, allah jalle shanahu ki qudrat se faidah uthane ke leeye 'la ilaa-h illallah muhammadur rasoolullaah' wala yaqin banana sab se pehli shart hai.

isleeye itni mehnat karna ke allah ke vaado ka yaqin hamare deelo may utar jaye, itni mehnat karna ke iman hamay allah ke farzo par khada kar de, aur allah ki haram ki huvi chijo se neekal de, hazrat zed been arkam r.a. aap se naqal karte hai ke jo shakhs ikhlas ke sath 'la ilaa-h illallah'kahe voh jannat may dakheel hoga,keesi ne puchha ke kalme ke ikhlas ki alamat kya hai? aap ﷺ ne irshad farmaya haram kamo se rok de. (al hadis)

sahaba r.a.farmate hai ke hamne pehle iman sikha iman ke raste may pheer kar,ke itna khof apne andar peda keeya jo haram se bacha de, aur itna ta'alluk allah se peda keeya ke allah ke farzo par khada kar de, khof allah ke hukmo par chalata hai ke mere allah ka hukm hai,aur uske pichhe sare inamat aur sari barkate hai,aur jees chij se mana keeya hai us se bachata hai ke uske pichhe sare ajabat hai.

hukmo wale raste sare ke sare jannat may le jayenge aur khavaheeshat wale raste sare ke sare jahannam may le jayenge, lekeen jannat ko allah ne na-gawaryo se dhanp deeya hai, is leeye kadve lagte hai, aur jahannam ko khavaheesat se dhanp deeya hai, is leeye jahannam ke raaste mithe lagte hai, ke namaz ho rahi hai aur ham so rahe hai, kyoonke nind mithi lage aur namaz kadvi lage, isleeye ke ham natije se be-khabar hai.

halanke tamam masail ka hal allah jalle shanahu ne namaz may rakha hai, jab aap ﷺ ko meraj may bulaya gaya to tamam chijo ke khazane bataye gaye, aur jaroorat padne par un chijo ko jamin par utarne ke leeye namaz ata ki, jab aap ﷺ mearaaj se namaaz ka tohfa laaye to sahaba r.a. jhoom uthe, ke ab tamam mas'alo ka hal meel gaya,-

aur uske bad jo bhi halat aaye namaz hi ke jarye hal karaye jeenke qeesse mashhoor hai.

namaz

jeen ko namaz padhni aa gayi uske sare kam musalle se ho jayenge, namaz may sidhe allah se lete rehne ka intejam mojood hai, lekeen jaroorat is bat ke hai ke namaz par mehnat kar ke namaz ko aehsan ke darje tak ponhchaya diya jaye uske leeye ek mehnat to namaz ke jarye kalme waala yaqin taja hota rahe,jeeski mukhtasar alfaz 'allahu akbar' yaani takbire tahrima ke jarye yad deehani karayi jati hai.

doosri mehnat sar se lekar pau ki ungleeyo tak ko allah ke hukam aur aap ﷺ ke tariqe ke mutabeeq istemal karne ki mashq ki jaye, chunanche namaz may badan ke ek-ek heesse ke istemal ki kai kai shaklo ke aehkam deeye gaye, masalan aankho hi ko lelo ke qayam may sajde ki jaga, rookua may panje par, sajde may nak par, jalse may hatho par ya god may,aur salam pherte vaqt kandho par,yaha tak ke huroof ke makhareej ke jarye jaban, hont,masode,dant aur halaq ki ibteda, bich aur aakhri heesse tak ki mashq karayi gayi,to jeetni in sab bato ki reeayat ke saath namaz ada ki jayegi,utni hi namaz aehsan ke darje tak pahonchti rahegi,aehsan yehe ke allahu akbar se lekar salam pherne tak allah ke seeva keesi chij ka khyal na aane paye, namaz par mehnat karke jindagi ki tartib aur badan ke istemal ko sahi karne ki mashq ki jaye.

namaz us seefat ka nam hai jo allah ko sari seefat may sabse jeeyadah pyari aur mahboob hai, aur kalmaye tayyebah may isi seefat wala banne ka mutalaba keeya gaya hai isi leeye kalme ko ahadnama qarar deeya gaya hai,kyoonke iqrar ya ahad deel se ta'alluq rakhta hai, isleeye deel ke andar ki haqiqat ko jaheer karne ke leeye aese amal ki jaroorat hai jeese dekh kar pehchan sake ke ye insan hamse alag seefat se muttaseef hai, aur voh seefat yehe ke aadmi ki aankh, kan, jaban,-

hath, pau, yani jeesam ka ek-ek heessa har hal may allah ki mansha aur aap ﷺ wali shakal par istemal hone lage, chahe voh ibadat ho ya moasherat,khada ho ye betha,jagta ho ya sota, apno may ho ya begano may, ghar par ho ya safar may, pedal ho ya sawari par, tangi may ho ya farakhi may, hakeem ho ya mahkoom, aaqa ho ya gulami may, koi halat use allah ke hukam aur aap ﷺ ki tabedari se na rok sake, un sari seefat ka jame'a nam namaz hai.

isleeye ye jan lena jaroori hai ke namaz poori jindagi ke sare avqat aur har hal aur har amal may jari aur pheli huvi hai, aur allah jalle shanahu ne is jame'a seefat ko namaz may jama kar deeya aur deen raat may panch vaqt uski adaygi farz qarar dedi, take ek taraf seefate namaz wali jindagi ki mashq hoti rahe, doosri taraf shane islam ka juzv ho kar musleemo ke leeye kasheesh ka jarya banti rahe, haqiqat may allah jalle shanahu ki taraf se har musleem se motaleeba yehe ke voh chobis ghante namaz waali seefat par qaim rahe,seerf ye nahi ke masjeed may namazi aur bahar be-namazi, neeyyat bandhi to namazi aur salam phera to be-namazi.

hajaratji movlana yoosuf rh.farmate the ke jees namaz may khushu'a aur khuzu'a na ho, geerya aur zaari na ho, aur sahi neeyyat na ho to shetan aesi namaz se nahi rokta, aur na usko uski feekar hai, kyoonke voh janta hai ke voh namaz jees may ye bate na ho, khud usko khuda rad kar dega, muje mehnat ki kya jaroorat hai, aur 'al lazi-n dalla sa'ayahum feel hayateed dunya vahum yah-saboo-n annahum yuhseenoo-n sun'aa'wala mamla hoga,yani voh log jeenki kosheeshe dunya ki jindagi may aqarat gayi aur voh samajhte rahe ke voh khoob kam kar rahe hai, shetaan to us namaz ke pichhe padega jees may huzoor ﷺ ka tariqa amal may laya jaye, aur shetan aayega jeese aadam al. ke pas aaya tha aur voh darayega ke tumne allah ka hukam poora keeya to tumhara aesh khatam hoga, tumhare hath se jannat jati rahegi vagerah-

to uska tod yehe ke insan allah ke hukam ko poora karne ko apna mojoo bana le, jese ibteedaye islam may koi islam lata tha to kehta tha ya rasoolullaah ﷺ 'inni ubayeeu-k al-al islaam' ke mai islam par aap se bet karta hun,yani islam ke hukmo par beek gaya, ab na jan meri aur na mal mera, khuda aur rasool jesa chahenge ye dono istemal honge.

ilm

masjeed ke andar meembar voh maqam hai jaha se khatib ya muqarreer logo ko ilmi bate sunate hai, ke ilme sahi hasil ho,to goya martabaye ilm, maqame ilm aur darjaye ilm ki tarjumani ke leeye aur uski vajahat ke leeye meembar hai, aur amal may aala tarin amal allah jalle shanahu ki taraf mutavajjeh hona hai, aur kameel tarin ibadat namaz hai,aur uske leeye musalla hai,(yani ilm upar hai aur amal niche hai) maloom huva ke meembar se ilm ka tallooq hai aur musalle se amal ka tallooq hai, aur is may koi shuba nahi ke ilm aur amal ka jod hi dar-haqiqat jindagi hai,yehi vajah he ke insani badan ke upar ka heessa dar-haqiqat ulma ki basti hai, isleeye ke kan aankh aur jaban sabka kam ilm ki tarjumani hai, to goya upar ulma aabad hai,aur neechle heesse may aamelin yani amal karne wale afrad ki basti hai. upar ilm aur niche amal hai, bich may darmyani kadi gardan hai, isleeye jab janvar jabah keeya jata hai to uski gardan kati jati hai, jees may heeqmat yehe ke uske ilmo amal may judai ho jaaye, jo mot se tabir hai.

isse ye bat maloom ho gayi ke jindagi ki rooh dar-haqiqat ilmo amal ka jod hai, aur amal ilm se munqate'a ho jaye to samajh lena chahye ke mot tari ho gayi,isleeye ilm aur amal ka rabta hayat aur jindagi ke leeye lajim hai, dar-haqiqat ye voh ilm hai jo ambeeya al. allah ki taraf se laye huve hai, jo rooh ki pyas aur insan ke andar ki aatma ki taskin ka saman hai aur garanti apne andar leeye huve hai 'be ilm na tava khudara sanakht.' hadise paak may aaya hai ke ilm ek roshni hai, uske bar-aks jahalat andhere ke-

maneend hai, jees tarah roshni ke bager raasta najar nahi aata isi tarah ilm ke bager insan ko shariat ke raste ka pata nahi chalta, isi leeye jarooryate din ka ilm haseel karna insan par farz keeye gaya, 'talabul ilme fareezatun ala kullee musleemeenv v-musleemah'.

allah ta'ala ne insan ke andar tin tarah ke aaza banaye hai (1) aazae ilm (2) aazae amal (3) aazae mal, aazae ilm yani ilm haseel karne ke aaza, jese kan,aankh aur deemag hai, un tino rasto se insan ilm haseel karta hai, kuchh sun kar haseel karta hai,masalan chhota bachcha jaban sikhta hai voh padh kar to nahi sikhta balke ma-baap jees tarah bolte hai bachcha vohi juban bolna shuroo kar deta hai, isi tarah kuchh ilm insan dekhne ke raste se haseel karta hai, aur kuchh soch bichar se haseel karta hai, goya sama'at, basarat, aur aqal, ilm haseel karne ke tin jara'aea hai.

aazaa ki doosri qeesam aazae amal kehlati hai, yani insan ke voh aaza jo amal karte hai, jese hath aur pau, aaza ki tisri qeesam aazae mal kehlati hai, jese phephde aur meada,jeen may khoon hota hai, goya ye mal hai, jo in aaza may jama hai, agar ye mal geeja ya khoon keesi uzv may jama hi rahe aur aage na neekle to ta'affun (infekshan) phel jata hai, ma'aloom huva ke agar keesi ke pas mal jama rahe khrch na ho to voh bhi fasad ka bais banega.

qurane pak jab najeel huva to sabse pehli vahi jo aap par najeel huvi uska sabse pehla lafz 'iqra' tha, uska matlab hai 'padh' jees se pata chalta hai ke padhna ya ilm haseel karna dine matin may kees qadar aehmeeyat ka hameel hai,ilm aur maloomat may farq hai,mufti mohammad shafi sahab rh. ne farmaya hai ke ilm voh noor hai, jeeske haseel karne ke bad us par amal keeye bager chen na aaye, varna voh tamam khabre jo insan ke deemaag may to movjood ho magar amal may nahi to voh maloomat kehlaegi, aur isi leeye shariate mutahhara may ilme nafea maangne ka hukam deeya gaya hai.

ilm bager amal ke aesa hai jese darakht bager fal ke, ek buzurg ka qol hai ke ilm amal ka darvajah khatkhatata hai agar khul jaye to ilm dakheel ho jata hai, varna hamesha ke leeye rukhsat ho jata hai, ilm bager amal ke vabal hai aur amal bager ilm ke gumrahi hai, jees tarah chirag jalaye bager roshni nahi deta,ilm bhi amal ke bager roshni nahi deta,ilm voh noor hai jeeske haseel hone ke bad us par amal keeye bager chen nahi aata, aur agar amal ke bager chen aa gaya to ye noor nahi balke vabal hai.

isi leeye allah ta'ala ne qurane pak may be-amal soofeeyo ko kutte ke sath tashbih di hai, bal'am baura ke bare may farmaya, 'famasalahum kamasaleel qalb' aur bani israil ke be-amal ulma ke bare may farmaya,'masalul lazin hummeelut tavra-t sum-m lam yahmeeluha kamasaleel heemaree yahmeelu asfara' inki meesal gadhe kisi hai,jees ke upar bojh lada gaya ho.

husne akhlaq

janna chahye ke husne akhlaq sayyedul mursalin sarkare do aalam sallal lahu alayhee vasallam ki seefat hai,aur seeddiqin ke seefat aur seeddiqin ka afzal tarin amal hai, ye haqiqat may neesf din hai, muttaqin ke mujaheede aur aabedin ki reeyajat ka samra hai, boore akhlaq seemme qatil hai, unke daman may jeellat-o-khvari aur rusvai hai, ye allah se door karte hai, aur shetan se qarib karte hai,ye us aag ke darvaje hai jees ka zikr qurane pak may hai, narullaheel muqadateellati tattaleeu alal afidah'(al quran) voh allah ki aag hai jo (allah ke hukam se) sulgai gayi hai, jo ke (badan ko lagte hi) deelo tak ja pahonchegi.

akhlaqe hasana jannat ke khule dariche aur taqarrube ilahi ke vasail hai, akhlaqe khabisah deelo ke amraj aur rooho ki bimareeya hai, badan ke amraj dunya ki jindagi se mahroom kar dete hai, aur deelo ke amraj se aakherat ke jindagi khatam ho jati hai, badan ke amraj aur rooho qalb ke amraj may ba-jaheer koi neesbat hi nahi,-

lekeen jab fani badan ke seelseele may insan jaddo jehad karta hai to use rooho qalb ki bimareeyo ke leeye bhi jaddo jehad karna chahye in bimaryo ki bhi ek tib hai, jeeska sikhna har shakhs ke leeye jaroori hai, kyunke har deel may kuchh na kuchh amraj hote hai, agar unka ilaaj na keeya jaye to voh tabah kun sabeet honge, aur natije may doosre sad-ha amraj peda ho jate hai, is leeye ye jaroori hai ke un amraj ka ilm haseel keeya jaye amraj ke asbab daryaft keeye jaye,'qad aflaha man tazakka' yaqinan voh muraad ko pahoncha jeesne (badan ko) paak kar leeya.

aap ﷺ ne irshad farmaya mai achchhe akhlaq ki takmil ke leeye mabus huva hun, (al hadis) hazrat aaisha r.a. farmaya karti thi ke sarkare do aalam ﷺ ka khulq quran tha, hazrat yahya been ma'aaz rh.kehte hai ke akhlaq ki vus'ato may reezq ke khajane hai,vahab been munabbeh rh.farmate hai ke bad akhlaq ki meesal aesi hai jese tute huve bartan,ke na un may pevand lagaya ja sakta hai aur na unhe meetti may tabdil keeya ja sakta hai, fujel been ayaj rh. farmate hai ke khush akhlaq fajeer ki sohbat muje bad-akhlaq aabeed se jeeyadah pasand hai, hazrat juned bagdaadi rh. farmate hai ke qeellate ilm aur qeellate amal ke ba-vajood char khaslate insan ko aala darje par phoncha deti hai ek heelm, doosri tavaajua, tisri sakhavat aur chothi khush khulqi, aur yehi char khaslate iman ka kamal hai.

jees tarah jaheeri husn mahaj aankho ki khubsoorti ka nam nahi balke tamam aaza ki mojuneeyat ko husn kehte hai aur un tamam ki khubsoorti se husne jaheer ki takmil hoti hai,isi tarah bateeni husn ke bhi char arkan hai,ye sab arkan moatadeel aur mozu rahenge to aadmi husne bateen ke aetebar se mukammeel kehlayega, voh char arkan ye hequvvate ilm, quvvate gajab, quvvate shahvat, aur quvvate adl,yani pehli tino quvvato ko aetedal par rakhne ki quvvat quvvate ilm ki khoobi aur uska husn hehe ke insaan uske jarye aqval may juth-sach, aeteqad may haq aur bateel,-

aur af'aal may husno qabih may farq karne par qadeer ho jaye, jab ye quvvat is darje ki ho jayegi to uska samra heeqmat ki soorat may deeya jayega, aur akhlaq ki asal hiqmat hai, jeeske muta'alliq allah ka irshad hai, 'jeesko din ki faham meel jaye usko badi kher ki chij mal gayi'.

gajab aur shahvat ki quvvato ki khoobi yehe ke ye dono heeqmat yani aqal aur shariat ke isharo par chale, aur quvvate adl ka haseel yehe ke shahvat aur gajab ki quvvato ko heeqmat ke tabe aur paband bana de, jees shakhs may ye charo rukn aetedal par honge voh khush akhlaq kehlayega aur jees shakhs may baj arkan mo'atadeel ho aur baqi aaza ger mo'atadeel honge voh mo'atadeel ki ba-neesbat khush akhlaq kehlayega.

quvvate gajab ke husn aur aetedal ka nam shuja'at hai aur quvvate shahvat ke aetedalo husn ko iffat kehte hai, quvvate gajab agar hadde aetedal se jeeyadah hogi to tehvar kaha jayega,aur kam hogi to use bujdeeli aur na-mardi qarar deeya jayega, isi tarah quvvate shahvat ki hadde aetedal se jeeyadati shar kehlati hai aur kami ko jumood kaha jayega,adl may kami ya jeeyadati nahi hoti, iski jeed julm hai, adl na hoga tu julm hoga, aur quvvate ilm ka aetedal heeqmat kehlati hai, heeqmat ko galat istemal karna khabas aur fareb kehlata hai, aur kami ki soorat may be-vaqoofi kehte hai.

heeqmat se nafs ki voh halat murad hai jeesse aadmi tamam ikhteeyari af'aal may sahi ko galat se mumtaj karle, aur adl se nafs ke voh halat aur quvvat murad hai jeeske jarye gajab aur shahvat par hukoomat kare aur unhe heeqmat ke tabe banaye, shuja'at se murad yehe jeeske jarye shahvat ko aqal aur shariat ka paband banaya ja sake, tamam achchhe akhlaq ka mamba aur sar-chashma yehi charo usool hai.

quvvate aqal se husne tadbir, judate jahan, asabate rai nafs ke makhfi aafat aur aamal ki barikiyo par intebah jese

mahaseen peda hote hai, aur is quvvat ke jeeyadati se khabas, makro fareb aur chalaqi peda hoti hai, aur kami se na-tajrooba kari, be-vaqoofi, be-shauri aur junoon jese amraj peda hote hai.

shuja'at ke aetedal se karam, deeleri, shuja'at, qasre nafsi, heelm, isteqamat, gussa pina,vaqar aur sanjidgi jese avsaf peda hote hai, is quvvat ka nam tehvar hai,aur kami se ihanat jeellat, khof, khasasat, aehsase kamtari aur kam hoslagi peda hoti hai.

iffat ke aetedal se sakhavat, haya, sabr, chshm poshi, qana'at, taqwa, buland hoslagi, vus'at jarfi aur keellate tam'a jese fazaile akhlaq haseel hote hai,is akhlaq ke hudood se tajavuz karna heers, tama'a, be-sharmi, khabasat, israf, reeya ihanat, lagv goi, tamallooq, khushamad, hasad, maldaro may jeellat aur faqiro ko haqir samajne ka marz vagerah jese rajail peda ho jate hai.

ilm bhi ho, amal bhi ho,lekeen us amal may ikhlas nahi hai to voh amal allah ke yaha qabeele qabool nahi hai,'alaleellaheed dinil khalees' jan lo ke allah ke leeeye khaalees din hai, hazrat sahal tastari rh. farmate he ke insan sab ke sab halaq hone wale hai seevaye ulma ke, aehle ilm ke alaavah sab murde hai, mukhlees amal karne walo ke alavah sab galt fehmi may hai, aur mukhleesin ko ye dar aur khof he ke unka anjam keeya hoga.

insan ka ikhlas aur jazbat ki bulandi amal ki kami ko poora kar deti hai, amal to insan ka kam hi rehta hai, unche darajat par to apni neeyyat ki tashih aur quloob ke jazbat hi ponhchate hai, is may abdeeyat ka ijhar hai jo hukm ke baja lane may mastoor hai, aur uska mustatar hona bhi insan ki kamyabi ko aeajaze gebi se jode huve hai, take bager kulli qurbaneeyo ke jo jeesam aur rooh ke ittehad se vujood may aati hai, asrare gebi na khule, lehaja is da'avat wale amal may rooh ka poore tor se mutavajjeh hona aur qalb-v-jahan ko mutavajjeh kar dena jeesam ki jaddo jahad ko badha dega, aur yehi isteekhlas ko kamal par ponhcha dega.

kamyabi ke yaqini asbab

mohtaram buzurgo dosto azizo allah jalle shanahu ne insan ko dunya may sab se jeeyadah ashraf aur sab se jeeyadah qimti banaya hai, har chij fana hone ke leeye, har chij tutne ke leeye, lekeen insan ko allah ne hamesha ke leeye banaya hai,ye apne banne ke aetebar se to hamesha se nahi hai lekeen rehne ke aetebar se hamesha ke leeye hai, hamesha ki jannat ya hamesha ki jahannam, ye insan vaqti nahi hai ke ye kha-pi kar aur apni jaroorate poori karke dunya may khatam ho jaye aur uska vujood baqi na rahe,balke insan dunya ke andar aakherat banane ke leeye bheja gaya hai yaha se use doosre aalam may muntaqeel hona hai, isi par hamara iman hai aur isi par hamara yaqin hai, ke marna hai khuda ke samne hajeer hokar heesab dena hai,to dunya may inssan khatam ho jane ke leeye nahi hai,balke kamyab karne ke leeye banaya hai, ab kamyabi ka daro madar allah ne iman ke sath mashroot keeye hai bager uski zat ko pehchane huve insan keesi lain se kamyabi haseel kar le, khuda ki qasam nakami ke alavah aur hamesha ke nakami ke alavah koi rasta nahi hai.

allah ne hava aur pani ye do chije aesi banayi hai ke har aqalmand ye kehta heke hava aur pani ke bager gujara nahi ho sakta, lekeen ye mumkeen heke hava aur pani ke bager ye ji le,magar ye mumkeen nahi ke iman aur aamale saleha ke bager kamyab ho jaye, iska koi imkan nahi hai, isleeye ambeeya al. ko har jamane may insano ki kamyabi ke leeye ek mehnat aur ek kalma de kar bheja, tamam ambeeya al. ke bheje jane ki ye mushtareka bunyad heke ambeeya al. allah rabbul izzat ki zate aali ki taraf insan ke rukh ko asbab se iman ki taraf dunya se aakherat ki taraf aur chijo se a'amal ki taraf pherne ke leeye bheje jate hai, ambeeya al. aa kar insan ko apni mehnat ka medan banate ke quloob allah ke ger ki taraf mutavajjeh hote hai, aur quloob allah ki zate aali se pheere hote hai.

apne banane wale ko, apne peda karne wale ko ye insan

bhool jata hai to ye jindagi ki har lain may, agar tajeer hai to teejarat may, mulajeem hai to mulajemat may, hakeem he to hukoomat may, jamindar hai to kashtkari may, ye dunya ki jis lain may bhi hota hai,jab allah ko nahi pehchanta aur apne banane wale ko nahi janta,to ye dunya ke keesi bhi shobe may allah ke hukam par chalna to door ki bat hai, ye allah ko bhool kar, ye allah ke aehkamat ko tod kar chalta hai,har hukm allah ka is bunyad par tutta hai ke ye allah ko pehchanta nahi aur apne banane wale ko janta nahi hai,ambeeya al. aa kar ke is mehnat ko karte the ke unka rukh allah ki zate aali ki taraf pheer jave.

is leeye tamam ambeeya al.ki bunyadi mehnat voh kalma 'la ilaa-h illallaah' ke jabtak ye kalma deel ka kalma nahi banega aur jabtak deel ka rukh sahi nahi hoga aur jabtak allah ka ger nahi neeklega us vaqt tak koi amal nahi ban sakta, aur jabtak amal nahi banenge kamyaab nahi honge.

allah ne jeetne bhi vade keeye hai voh tamam vade aamal ke sath hai,lekeen un amal par allah ke vade tab poore honge jab allah ke vadon ka un amalo par poora hone ka yaqin hoga allah ke vado ka yaqin nahi hai to amal ke karlene se bhi vade poore nahi hote, amal ke ilm par bhi vade poore nahi hote.

bager iman ke na aamal par ajr meel sakta hai,na bager iman ke poora din jindagiyo may aa sakta hai, poora din jindagi may aane ke leeye aur is din se poori kamyabi lene ke leeye ek hi shart hai aur ekhi rasta hai ke allah ke vado ka yaqin sikha jaye, iman ko iman ki haqiqato ke sath haseel keeya jaye din jindagi may yaqin ke raste se aayega, maloomat ke raste se nahi aayega, aur yaqin da'avat se haseel hoga da'avt ka khassa hai yaqin ka peda karna.

allah ki zate aali se barahe rast faida haseel karne ke leeye qaenat ka yaqin neekalna shart hai, qaenat ke yaqin ke sath allah ke khazane se faidah uthane ka koi rasta nahi yaqin sabse pehli shart hai, kyoonke bager yaqin ke vade pure nahi hote.

jab din se vade poore hote najar nahi aate, to bavajood din ka ilm hone ke din neegaho may geeri huvi chij aur jehni tor par halki chij aur mahol ke andar rasmi chij ban jate hai jab iman nahi hota to amal karne ki bahotsi vujoohaat hoti hai. jese amal karega halat ki vajah se,
ya amal karega aadat ki vajah se,
ya khavaheesh ki vajah se,
ya mahol ki vajah se,
ya seeyasat ki vajah se,
in vujoohat ki vajah se amal karna din nahi hai balke din ke sath khel hai, din ka taqaza yehe ke uske andar allah ke hukmo ko poora karke dunya aur aakherat ki kamyabi ka yaqin ho, yani apne din se kamyabi ka yaqin ho, ye alamat hai iman ki, is leeye sab se pehle ambeeya al. ko jo da'avat di gayi aur jo kalma de kar bheja gaya voh kalma 'la ila-h illallaah' hai, shariat to har nabi ko bad may meeli, sabse pehle har nabi ne kalme ke da'avat di, jab nabi jate the to da'avat bhi unke sath jati thi,
jab da'avat gayi to yaqin beegde,
aur jab yaqin beegde to aamal beegde,
aamal ke beegadne ki vajah se yaqin,aamal se hat kar asbab par aaya,ab asbab ke takaje ki vajah se aamal beelkul chhod deeye, jab din se kamyabi ka yaqin nahi rehta tab din jindagiyo se neekal jaya karta hai, yani yaqin kya gaya ? din ko bhi sath le gaya, isleeye kalme ki da'avat se yaqin tha,aur yaqin se din tha, yaqin hoga to din aajayega, yaqin yani iman, din yani islam.

to iman banane ka jo sabse bada yaqini sabab hai voh hai da'avate ilallah, isleeye jabtak ye kalma da'avat may nahi aayega, us vaqt tak kalme ki haqiqat ko haseel karna mushkeel hai, isleeye ke mehnat may asbab aaye huve hai,deelo may asbab ka yaqin utra huva hai, jo chij mehnat may aayegi voh chij yaqin may aayegi,jo chij da'avat may aayegi voh chij yaqin may aayegi, jo chij bhi insan ki samajh may aati hai, voh us lain ke mujahadi se samaj may aati hai, aur jo

chij samajh may aayegi to yehi samajh yaqin may tabdil ho jayegi.

lekeen koi bhi chij jab samajh may aani shuroo hoti hai to us chij ka shak bhi aana shuroo hoga,ye alamat hai yaqin ke aane ki,chunanche pehle samajh aur shak ka muqabla hoga,ab jitni jeeyadah qurbanyo ke sath mujahada keeya jayega shak door hota jayega aur samajh may aai huvi bat yaqin may tabdil hoti rahegi. agar kalma 'la ilaa-h illallah' ki da'avat aur uski lain ka mujahada nahi hai to 'la ilaa-h illallah' ke alfaz par hi iqtafa karenge,agar juban par hai to bol hai,
kano may hai to aawaz hai,
deemaag may hai to mafhoom hai,
keetaabo may hai to huroof hai,
ye kalma yaqin ke sath jab hoga, jab ye deel ke andar dakheel ho, jab ye iman deel ka iman banega tab ye iman taqwa layega,iman ke asarat aaza par padenge, uski aankh,juban kan, hath, per, iman ke aetebar se harkat karenge.

jab uske deel may yaqin nahi hoga to uske aaza bavajood haram ka ilm hone ke haram se na ruk payenge, ye bat nahi hai ke ummat ko haram ka ilm nahi hai, par yaqin na hone ki vajah se uske andar haram se bachne ki taqat nahi hogi,iman hone ki alamat hi yehe ke iman use haram se rok de, iman jarf yani bartan hai, aur ahkamaat majroof yani bartan may rakhi jane wali chij,jab bartan hoga to chij jaye nahi hogi, agar jarf yani iman se gaflat hai to bager bartan yani iman ke ahkamaat se faidah haseel nahi ho sakta.

is leeye bunyadi tor par sabse pehle sahaba r.a. ne iman sikha hai quran sikhne se pehle, jab iman sikha to hukam keetabo may nahi aaya balke amal may aaya, shariat ke neefaz ka sab se bada sabab har iman waale ka apna yaqin hai yani har iman wale par uska neegra uska iman hia ke mera allah mujko dekh raha hai, ilm to rehbari karega, aur amal yaqin karvayega, ilm rehbari karega ye halal hai ye haram

hai, ye jais hai, ye na jaiz hai, aur ye sunnat hai ye beedat hai, ye sheerk hai ye kufr hai, lekeen uske mutabeeq chalayega kon? aur haram se kon bachayega? yun kahye ke voh to andar ki taqat yaqin hi hai, uske alavah koi quvvat nahi hai jo uske andar sharayi ahkam ko nafeez kara sake.

huzoor ﷺ ne apne sahaba r.a. ko iman sikhlaya tha,ye iman iman ki da'avat se banta hai, lekeen huva ye ke iman ki da'avat iman walo may se neekal gayi,is khyal se ke ham to he hi iman wale, kalme ki da'avat to doosro ke leeye hai, jabke allah ta'ala farma raha hai 'iman walo iman laavo jesa sahaba r.a. iman laye hai.'

ham apne iman se isleeye mutmain hai ke ham apne aapko gero ke muqable dekh rahe hai, halanke hame iman ki allah ki taraf se jo da'vat di gayi hai voh sahaba r.a. ko namoona bana kar ke'aamenu kama aamanannas'ke iman laavo jesa sahaba r.a. iman laaye, to aesi madade, aesi nusrate aur aese vade poore honge jo vade allah ne sahaba r.a. ke sath poore keeye hai, pheer jo imano yaqin is kefyat ke sath banega, us par allah ta'ala apne vado ko poora farmayenge, kyoonke allah ke vade uske hukmo ke sath hai aur allah ki qudrat vado ke sath hai.

allah ki qudrat asbab ke sath nahi hai, asbab to qudrat se bane huve hai, allah ne asbab bana kar apni qudrat may rakae huve hai, allah ki qudrat asbab ke sath nahi hai, ke jese is vaqt asbab bana kar log dua'aye mang rahe hai, tajeer ke jahan may hai ke dukan banana mere jeemme usmay kamyabi allah denge,jamindaro ke jahan may hai ke jamin banana hamare jeemme hai usmay kamyabi allah denge, doktar ke jahan may hai ke dava banana aur ilaaj karna mere jeemme hai seehat aur sheefa allah denge, hargeez ye raaste kamyabi ke nahi hai, allah ta'ala ne jeetne asbab banaye hai voh iman walo ke imtehan ke leeye hai,aur gero ke itmeenan ke leeye hai, agar dunya may koi sabab na hota tab bhi iman wala kehta ke hamari jarurato ko allah poora karenege,ke palne wali zat allah ki hai.

allah rabbul izzat ne asbab banaye hai, ye sare asbab qudrat se bane hai, par qudrt apni zat may rakhi hai, isleeye ye bat nahi hai ke asbab banana hamare kam hai,
aur us may kamyabi dena allah ka kam.
balke allah ke hukmo ko poora karna hamare jeemme,
aur kamyab karna allah ke jeemme.
allah asbab de ya na de ynki marji, yaani allah ke kamyab karne ke jabte allah ke ahkamat hai,'iyya-k na'abudu v-iy-ya-k nastain'.

huzoor ﷺ ne apne sahaba ko voh yaqin seekhlaaya tha is yaqin ki bunyad par unka allah ke sath guman allah ke vado ke aetebar se tha, ke allah ka vada hamare sath ye he ab sahaba r.a. ko yaqini asbab sikhla deeye gaye, kya sikhl-aya?ke jo shakhs pancho namazo ko aehtemam se padhega to allah uski reezq ki tangi door kar denge, uski bimari ko door kar denge,us ko tandurasti ata farmayenge,uske cheh-re ko noorani bana denge, ya jees shakhs ke ghar may sure vaqeah ki teelawat hogi to uski bimari door ho jayegi,sattar balao se aur musibato se mahfooz rahega, ya jo shakhs su-bho sham ye dua'a padh le 'allahum-m an-t rabbi' (poori dua'a) to us par koi musibat nahi aayegi.

hazrat aboo darda'a r.a. ko tin sahaba aa kar kehte hai aap ka makan jal gaya, lekeen hazrat aboo darda'a r.a. ko yaqin hai ke may ghar se dua'a padh kar chala tha, aur is dua'a ke padhne par allah ne vada keeya huva hai, to pheer nuqsan kese ho sakta hai, kyoonke vada kheelafi mohtajgi hai aur mohtaj khaleeq nahi ho sakta, makhlooq har ghadi har aan mohtaj hai, allah to apne bande ke guman ke sath hai.

iman to lugatan kehte hi isko hai ke allah ki khabro ko muhammad ﷺ ke bharose par yaqini manna,'la ila-h illallah muhammadur rasoolullaah' is yaqin ko haaseel karna hai kalme ki da'avat se, ye yaqin kalme ki da'avat se hi banega, huzoor ﷺ ne sahaba r.a. ko kalme ki da'ava par uthaya tha, iman ki majleese qaim hoti thi, har aan, har lamha, har-

majlees ki bunyad inhi tajkero ko karna,ya to ham iski da'-avat de rahe ho, ya inhi tazkaro ko soch rahe ho, isleeye ke mehnat may asbab aaye huve hai,deelo may asbab ka yaqin utra huva hai,isleeye ke jo chij mehnat may aayegi voh chij yaqin may aayegi, jo chij da'avat may aayegi voh chij yaqin may aayegi, isleeye ye galat fehmi hai ke ham asbab baneye aur pheer allah kamyab karenge allah to asbab banane par usko kamyab karenge jeesko allah ne ahkamat nahi deeye aur unhe bhi unke asbab may tabhi tak kamyab karenge jab tak dunya may basne wale musalmano may iman ki da'avat nahi aajati,jees deen musalmano may da'avate haq aa jayegi us deen allah bateel ko nakam kar denge,ye baat nahi hai ke ham allah ke samne asbab bana kar pesh kare pheer dua'a mange ke ae allah too is sababa may kamyabi dal de.

isleeye bahot thande deemag se socho ke allah ke samne asbab bana kar dua'ae mangni hai ya aamal bana kar pesh karke dua'a mangni hai,dua'a aur asbab ka koi jod nahi hai, gaar ke andar jo log fans gaye the aur chattano ne rasta band kar leeya tha un may se harek ne apna amal pesh keeya, us may ibadat ka koi amal nahi tha,balke ek ka amal akhlaq ka hai, doosre ka amal mamlat ka hai, tisre ka amal mua'-asherat ka hai, tino ne apna amal pesh keeya, sabab bana kar pesh nahi keeya ke koi kren bana kar pesh karte ke us pathar ko utha de, balke amal pesh keeya aur unhi amalo par allah ne bager keesi jahiri shakal ke barahe rast apni qudrat se chattano ko hataya, kyoonke jab qudrat sath hoti hai to allah ka amr barahe rast aata hai, jese hazrat ibrahim al.ke leeye keeya,ke aag ko barahe rast hukam deeya ke too salamati wali ban ja, ye nahi ke allah ne pani bheja ho.

jo asbab allah ne khud banaye hai voh khud apne banaye huve asbab ke bhi paband nahi, allah to barahe raast apne hukmo ko istemal karte hai jese feeron ke khane aur pani par barahe rast medak aur khoon ka amr istemal keeya, hazrat saaleh al. ki qom ke leeye pahadi par untni ka amr-

istemal keeya,hazrat aadam al.ki pasli par havva al. ka amr istemal keeya yaqin waala apne aur allah ke darmyan asbab nahi rakhta.

ibrahim al. ne ye nahi keeya ke hazrat jeebrail al. ya hava, ya samandar ke fareeshte ke jarye meri madad farma,balke jeebrail al. un fareeshto ke sath aaye to un sababo ka bhi inkar kar deya aur ye imtehan tha hazrat ibrahim al. ke iman ka, isleeye jab tak allah ka ger hamare deelo se neekal nahi jata us vaqt tak allah ki qudrat hamare sath nahi ho sakti, asbab ka sath hona ye to imtehan hai,ke asbab ka meel jana bhi imtehan hai,aur un asbab se kam ban jana bhi imtehan, yebhi nahi ke imtehan ke bad asbab se kam bante rahenge, musa al. ke pet may dard huva, allah se kaha, to allah ne rehan istemal karne ke leeye kaha, dard chala gaya, pheer kuchh deeno ke bad allah ne dard bheja pet may.

ham to ye samajhte hai ke bimari hamare andar peda hoti hai aur sheefa allah bhejte hai, bhookh to mere andar peda hoti hai aur khana allah bhejte hai,khof to mere andar peda hota hai, aur aman allah bhejte hai, ye baat nahi hai, jees tarah allah ke yaha sheefa ke khazane hai isi tarah bimareeyo ke bhi khazane hai,khane ke khazane hai isi tarah bhook ke bhi khazene hai,to musa al.ke pet may dard bheja aur kaha ke rehan istemal karo istemal keeya to dard chla gaya, kya huva? ke ek sabab tajrube may aaya, kees ke tajrube may aaya? nabi ke tajrube may aaya,ke rehan se pet ka dard chla jaata hai, allah to imtehan ke leeye apni qudrat se sabab may kamyabi dalta hai.

abhi ham qudrat ko asbab may samaj rahe hai, qudrat asbab may nahi balke allah ki zat may hai,hamare tajrubat may asbab aate hai to ham us asbab ki taraf chalte hai, aur qudrat hamare kheelaf hoti hai, agar kam ban gaya to ye allah ki raza ki dalil nahi hai ke allah hamse razi hai, balke allah naraj ho kar kam jiyadah banate hai, isi leeye fakro faqa may sahaba meelenge aur khane pine may bateel meelenge, kyoonke manne walo ke kam jannat may banane ka

vada keeya hai, yaha dunya may voh iman wale pareshaan honge jeenka iman inteehai kamjor hai, varna iman aur aamale saleha par vada keeya hai, dunya ki jindagi bhi khushgawar banayenge.

ab doosri bar musa al. chale rehan ki taraf, ke khud allah ne ye dava batlai thi, rehan istemal keeya lekeen shifa na meeli,to ab pareshan? ke sheefa kyun nahi meeli,to allah ne farmaya ke pehle tum hamari taraf aaye the, hamare hukam ki vajah se tum rehan ki taraf gaye the,is liye asbab allah ke ger ki taraf le jayenge aur leja rahe hai,aur aamal hukam ki taraf le jayenge ke namaz ada kar ke allah se mango, hukam poora karke allah se mango,allah ne itmeenan ke leeye ahkamat deeye hai, aur asbab imtehan ke leeye, allah asbab de kar ye dekhna chahte hai ke asbab ke ahkamat ko poore karne se kamyabi ka yaqin hai ya asbab ka yaqin hai.

dunya ko allah ne asbab se bhar deeya take asbab ka imtehan leeya jaye, jese azrat ibrahim al. ka imtehan leeya, aag may dala jana hai, hazrat ibrahim al. ko madad ki jaroorat hai bada sabad aaya hazrat jeebrail al., ke unse badi koi makhlooq nahi, keesi ke qad se, keesi ke badan se, keesi ki lambai se, chodai se kuchh nahi banta, jo allah ka ger hai voh makhlooq hai, aur makhlooq kabhi khaleeq nahi ban sakti.

jeen ke yaqin ban jate hai voh apne aur allah ke darmyan asbab nahi rakhte, unki neegah allah par barahe raast hoti hai, to unki madad bhi allah barahe rast karte hai, hazrat ibrahim al.ne koi sabab bich may nahi rakha to allah ne bhi apne aur aag ke darmyan koi sabab nahi rakha, paani ko, hava ko, keesi fareeshte ko, keesi keesam ka kemikal aag bujhane ke leeye istemal nahi keeya,balke allah ne apna amr barahe rast istemal keeya.

asbab ki bediyo se aur asbab ke galat yaqin se iman ki da'avat ke bager nahi neekla ja sakta, har vaqt muqabla hoga aamal aur asbab ka, asbab aur aamal ke muqable may

yaqin wale kamyab ho jayenge,aur yaqin da'avat se banega, kalme ki da'vat jaheer ke kheelaf hai, jeetna jaheer ke kheelaf bola jayega utna yaqin banega.

tamam nabeeyo ke sath jo vaqeyat huve us may yehi meelega ke yaqin walo ke leeye pani may raste aur na maanne walo ke leeye ye pani halaqat ka sabab, asbab ka yaqin neekla huva hoga hoga to allah ne jeetne halaqat ke asbab banaye hai voh sare ke sare iman walo ke liye rahat may istemal honge aur iman walo ke rahat ke asbab bateel ke leeye halaqat may istemal honge, ke allah ta'ala yaqin waalo ke leeye apni qudrat ka istemal karke asbab ki shaklo ko badal dete hai, ke laathi ko sanp bana dete hai, aag ko bag bana dete hai, allah rabbul izzat ne asbab bana kar insano ke haath may nahi deeye, balke allah ne asbab bana kar apni qudrat may rakhe hai, in asbab se iman wale faida utha sakenge, agar iman nahi hai to allah ke khjane se faida nahi uthaya ja sakta.

allah ki zaat se faidah uthane ke leeye qayenat ka yaqin neekalna shart hai,asbab ka yaqin nikalna shart hai, ye bat nahi he ke allah ne keesi ko dukan dedi to use kamane ki qudrat dedi, ya keesi ko jamin dedi to use ugane ki qudrat dedi, ya bivi dedi to use bachcha peda karne ki qudrat dedi, keetne be avlad hai jeenki bivi hote huve bachche nahi hai, keetne hai jo hathyaro may pareshan hai,kitne hai jo davao se bimar hai, keetne hai jo asbab hote huve bhi mohtaj hai.

allah ne qudrat keesi ko nahi di, aur qudrat asbab may hehi nahi, jo yoon samjhe ke asbab may qudrat hai voh to dunya may asbab banayega aur jo yaqin karega ke qudrat allah ki zaat may hai voh allah ki zat se faida uthane ke leeye aamal banayega, mai allah ki qudrat se galla lene ke leeye jamin banaunga to selab aayega ya suka padega, avlad lene ke leeye bivi rakhu to banjh hi rahegi.

ek hai qudrat ka sath lena aur ek hai asbab ka sath lena asbab ke sath lene may allah ka koi vada nahi,chahe to vaqti tor par kam bana de pheer hamesha-hamesha ke leeye

nakam kar de,yehi bat hai ke tum may se jo dunya chahega voh hamesha hamesha ke leeye nakam hoga, aur jo aakherat chahega ham uski dunya bana denge, allah ki qudrat asbab may nahi, aur halat ka ta'alluq bhi asbab se nahi, to pheer hamari sari mehnat bekar hai, isleeye bekar hai ke qudrat hamare kheelaf hai.

qudrat asbab banane wale ke sath nahi hoti,ham log yehi kehte hei ke tum pehle asbab banavo pheer tum allah se mango, ulti bat karte hai, allah ko na pehchanne ki vajah se, quran ke kheelaf, aur hadis ke bhi kheelaf hai ye bat, sahi bat yehe ke tum allah se mango uske jabte ke sath, allah ke jabte kya hai ? 'iyya-k na'abudu v-iyya-k nastain' ye uske dene ke jaabte hai, ke mai teri ibadat karke tuj se leta haun.

ek is kalme ke alfaz hai aur ek is kalme ka ikhlas hai, kalme ki da'avat kalme ka ikhlas haseel karne ke leeye hai, aur hadis ye bata rahi hai ke kalme ke ikhlas ke bager haram se nahi bacha ja sakta,kalme ka ikhlas yehe ke ye kalma ise haram se rok de, kalame ka ikhlas kalme ki da'avat se haseel hoga.

kalme ki da'avat ke bare may musalmano may aam galat fehmi yehe ke kalme ki da'avat gero ke leeye hai, ham to hehi kalme wale, halanke allah khud iman waalo ko iman lane ka hukam de rahe hai, iman ki da'avat iman walo ke leeye hai, aur gero ko da'avat islam ki hai, badi galat fehmi ye huvi ke iman walo ne iman ki da'avat gero ke leeye samja, jab ke unko banaye the iman ke muddai, ab jab iman ka dava aaya to har musalman iman se poori tarah mutmain ho gaya,halan ke haqiqat yehe ke jeetna iman uske andar aata jaayega, usi ke baqadar ye apne iman ki taraf se neefaq ka khof uske andar badhta jaayega, aur jeetna iman kamjor hota jaayega utna hi iman se be feekar aur alamate neefaq khoobeeya banti jaayegi, juth bolna khubi hogi, khyanat karna khubi hogi, vada kheelafi karne waalo ko aqalmand kaha jayega, hazrat hanzala r.a. aur hazrat aboo bakar r.a. ne koi aesa kam nahi keeya tha, seerf yaqin ki voh qefyat

ghar pe na rahi to neefaq ka dar ho gaya.

jb subah se sham tak iman ki da'avat di jati thi to andar is tarah yaqin bana huva tha ke aadmi gunah karke be-chen hota tha, kyoonke huzoor ﷺ ne farmaya tha ke jees aadmi ko nek amal se khushi ho aur boora kam ho gaya ho us par gam ho to ye uske iman ki alamat hai, shareeyat hukam se nahi chala karti,voh to andar ka yaqin shareeyat ka takaza karta hai, ke mera rab is vaqt muj se kya chahta hai.

avval to iman wale se gunah hoga nahi, agar ho gaya to uska iman use gunah se pak karvane ke leeye layega, ek sahabi r.a.se zeena ho gaya to apne aap ko lakar khud pesh keeya, huzoor ﷺ ne munh pher leeya, aap chahte the ke bat tal jaye, lekeen sahabi r.a. keh rahe hai ke mei ne zeena kar leeya, ye kyoon keh rahe hai? haalanke unhe keesi ne zeena karte dekha nahi tha,ye unke andar ka yaqin aesa kara raha hai, ke yaha pak ho jau to aakherat se bach jau.

isleeye kalme ki mehnat se ummat ko kalme ki da'avat par lana hai,take iman ki mehnat se voh yaqin bane jo allah ke vado ke yaqin par khada kar de, aur allah ke avameer hamare yaqini sabab ban jaye, itna iman sikhna farz hai ke ye kalma hamay asbab ke yaqin se neekal de, pheer iman ki da'avat ke sath aamal ki da'avat, aakherat ki da'avat, yehi har nabi ka tariqa raha hai.

musalmano par jo halat aate hai, taklife, bimareeya, musibate,muqaddame,qarze vagerah ismay iman wala agar apne halat ko aamal ke sath jodega to ye halat uski tarbiyat karenge,be-iman halat ko asbab ke sath jodega kyoonke un he asbab deeye hai, aur iman walo ko ahkam, to kya iman wale asbab nahi ikhteeyar karenge? iman wale to seerf hukam ki bunyad par asbab ikhteeyar karenge,aur iman wala asbab may bhi ahkam talash karega.

apne aap ko yaqini asbab par laaye,yaqini asbab par voh aayega jo iman ke halqe qaim karenge, sahaba r.a. iman ke halqo se iman banate the, ummat ke umum may iman ke halqe, ummat ke umum may aamal ki haqiqat ko haseel

karne ki feekre, ye sab aam hoga tab allah rabbul izzat voh nusrate voh barkate, voh rahmate layenge jo sahaba r.a. ke dor may huyi.

huzoor ﷺ ne apne har ummati ko kalme ki da'avat dene wala banaya tha,harek janta tha ke mai ummat ki hadayat ka jareeya hun, 'tum insano ki nafa rasani ke leeye bheje gaye ho'(aale imran)kya hai nafa rasani? ke 'tum ta'aroof karate ho allah ka'yani kalme ki da'avat dete ho,aur insano ke andar se asbab ka yaqin neekalte ho aur uske sath ye shart lagi huvi hai ke 'khud apne andar allah ki zaat aur sifat aur ruboobeeyat ka yaqin rakhte ho'.

heedayat heedayat ki dua'ao se nahi balke heedayat ki dua'aye bhi kalme ke da'avat se qabool hogi, jab ummat may se da'avat neekal jayegi to ummat may se heedayat ki dua'a qabool hona band ho jayegi, kyoonke kalme ki da'avat dua'a ki qaboolyat ke leeye shart hai.

hame iman se gafeel keeya iman ke dave ne,iman ke dave nahi allah ko iman ki da'avat pasand hai, jo iman ka dava karega us par allah imtehan dal denge, kese kaha tumne ke iman le aaye halanke iman tumhare deelo may dakheel nahi huva,'lam tuameenu vala keen quloo aslamna'allah rabbul izzat khud keh rahe hai 'ye iman nahi laye islam laaye hai'.

aur jab iman nahi hota to din apni satah se geerte geerte faraiz par aa jata hai, ye faraiz kufr aur islam ki aad aur divar hai seerf, agar ye divar bhi bich se hat jaye to banda kufr tak pahonch gaya, mutmain na ho jaye ke namaz to ham padhte hi hai, seerf namaz ya sare faraiz hi seerf din nahi hai, faraiz to kufr aur islam ki aad hai seerf, movlana yoosuf sahab rh. farmate the ummat may iman ki da'avat khatam hogi to sab se pehle moashra murtad hoga ke namaz padhenge lekin shakle gero ki, leebas gero ke, namaz padhenge teejarat gero ki, namaz padhenge shadeeya gero ki, to usne poora din naam rakha hai namaz ka, haalaanke ye aakhri chij reh gayi hai uske pas, uske bad kuchh nahi, ke jeesne namaz ko halka samjha aur namaz se inkaar keeya,

usne kufr keeya,han dukan ke muqable may namaz ko halka samajhna.

seerf namaz ke vado ka inkar, ke namaz ka inkar ger iman wala thoda hi karega, iman wale par namaz farz hai, to pheer namaz ka inkar kon karega? ke namaz ke inkar se murad namaz ke fazail se inkar ke namaz roji kese khinch layegi? namaz se bimari kese door hogi? namaz se seehat ki heefazat kese hogi? allah ke vado ka inkar hi kufr hai, ke aese raste par pada hai ke uska kufr par pahonchna yaqini hai, ke namaz ka inkar aur us ko halka samajhna use kufr par pahoncha dega.

is leeye jab kalme ki da'avat ummat se neekal jaayegi to sab se pehle moashra murtad hoga,pheer jahan murtad hoga pheer qalb murtad hoga, jab yaqin na hoga to ye mahol ke aetebar se chalega, aur pheer din us jamane ke aetebaar se ho jaayega, ke uske jese halat honge usi ke baqadar din par chalega, aur pheer us naqees din par nakami aayegi, jees tarah bedini ki vajah se nakami aati hai, halat aate hai, isi tarah ki nakami aur halat naqees din,adhure din ki vajah se bhi aate hai, kameel din keese kahenge? ke kameel din isko kehte hai ke mera rab muj se is vaqt kya chah raha hai, ke jo mera allah mujse is vaqt chah raha hai voh huzoor ﷺ ke tariqe ke mutabeeq is vaqt ho raha hai ke nahi ho rah, iska nam din hai, aur ham naqees din par chal rahe hai,kyoonke hamara din naqees hai, isleeye ke hamay apne din se kamyabi ka yaqin nahi hai, yaqin banega da'avat se, iman, iman ki mehnat se banega.

aaj ummat ne amal sikha, yaqin nahi sikha, isleeye bavajood amal ke nakam hai, aur bavajood aamal ke bateel galeeb hai bateel ke muqable par amal nahi aaya karta balke bateel ke muqaable par yaqin aaya karta hai,pheer jo aamal yaqin wale honge voh muqabla karenge tamam asbab ka, varna aamaal ka asbab se koi muqabla nahi, isleeye ke iske pas amal ki shakal hai,uske pas karkhane ki shakal hai shakal ke muqable par shakal aa gayi, jab shakal ke-

muqable par shakal aayegi to ek shakal ko chhod deeya jayega,konsi shakal ko chhoda jayega? movjood ko ikhteeyar keeya jayega aur jo shakal mavud hai yani jees par vade hai usko chhod deeya jayega.

movjood shakal kya hai?ye karkhane hai,dukane hai,jamine hai,hukoomate hai,sarmayadareeyo ke naqshe hai,aur mavud shakal?ye namaz hai,zikr hai,teelavat hai,ye aamale saleha hai, agar yaqin nahi badlega to movjood shakalo ke muqable may mavud shakal ko chood deeya jayega.

kameel din voh hai jo iman ke takaze par ho,jo din iman ke takaze par aayega voh din mahol ko nahi dekhega, voh din halat ko nahi dekhega, voh din hukoomato aur jara'ato ko nahi dekhega, kyoonke din aa raha hai andar ke takaje par, mahol se iman wala din takraya karta hai, aur bager iman wala din mahol ke paband ho kar chalega.

ummat ke andar jo din aa raha hai voh naqees aa raha hai aur is naqees din par allah ke vade na kabhi poore huve hai aur na kabhi poore honge, isleeye allah ki taraf se kamyabi ka jo vada hai voh kameel din par hai,hamara din juzvi hai, isleeye ke din hamari jindageeyo may da'avat ke raste se nahi aa raha hai.

ye da'avat ki mehnat har ummati ki jeemmedari hai, bager kalme ki mehnat ke yaqin nahi banega,is ummat may allah ne istedad rakhi hai,kyoonke ab koi nabi nahi aayega, balke nubuvvat wali mehnat hi allah ne ek-ek ummati ke havale kardi hai isleeye abtak ki gujri huvi jindagi par isteegfar kare ke hamne ab tak ye bat nahi samji ke ham insano ki heedayat ka jareeya hai, bade jurm aur tovbah karne ki bat hai ke mai aaj tak apne aap ko tajeer samajta raha,mai aaj tak apne aap ko kashtkar samajta raha,nahi mai to nabi ka ummati haun aur ba-hesyate ummati hone ke mere jeemme nubuvvat wala kam hai,jeetna is rah may pheerenge aur jeetni da'avat denge,apna yaqin baega,aur ummat sahi yaqin aur amal par aayegi, iske leeye movjoodah qurbanyo se aage badhe aur har sal char-char mahine lagane ki neeyyate kare. (makhooz az hazrat movlana sad sahab da. ba.)

huzoor ﷺ ki vafat

jab phela chuke islam dunya may
harek janeeb chamak utha khuda ka nam dunya may
to pheer allah ne nabi ﷺ ko yad farmaya
payame vasl de kar aap ka deel shad farmaya
iradah jab aakhri haj ka san das may farmaya
vahi par aakhri khutba fakhre reesalat ne farmaya
ke mai jaldi hi apne khuda ke pas jata hun
tumhare vaste qurano sunnat chhod jata hun
amal karte rahe tum sab agar hukme payambar par
to muj se ja meeloge aakherat may hoje kovsar par
na hargij bhulna aapas may tum sab bhai bhai ho
karo voh kam jees may deeno dunya ki bhalayi ho
tumhari aaurto ke haq may gar koi kami aayi
tumhare dino majhab ki jahan may hogi rusvayi
kahi aesa na ho shetan ka kuchh jor chal jaye
qadam islam se pheer kufr ki janeeb pheesal jaye
garj jees noor se har seemt dunya may ujala tha
voh haq ka ladla apne khuda se meelne wala tha
madina vapasi ke bad hazrat ko bukhar aaya
bukhar aesa ke thode hi deeno may bar-bar aaya
hararat badh gayi jab had se jeeyadah jeesme athar par
to pani ke deeye chhinte nabi ne ruye anvar par
namaz ab seeddiqe akbar hi padhate the
janabe sarvare qonen masjid may na aate the
beel aakheer ho gaya rukhsat jahan ki aankh ka tara
voh baade johar do shamba ke deen allah ka pyara
tresath sal dunya may sha'aye din phela kar
khuda ka ladla apne khuda se meel gaya ja kar

ya rabbee sallee vsallim daaiman a-bda
ala habibee-k khayreel khalqi kulleeheemi

neesbat

poori qaenat ko allah ne apne amre kun se peda farmaya aur jees maqsad ke leeye peda kiya hai us maqsad ko poora karne may laga rehta hai, yani allah ke hukm ki kheelaf varji nahi karti, lekeen insan ko allah ne thodasa ikhteeyar deeya hai, bhale aur bure ka, agar insan bhalai ki laain ki mehnat karega to insan fareeshto se bhi uncha chala jata hai, aur agar buraai par mehnat karta hai to insan janvar ban jata hai, balke janvar se bhi gaya gujra ban jata hai.

insan ke samne do raste hai, 'kher' ka yani allah aur us ke rasool ﷺ ke bataye huve raste par unki marji ke mutab eeq chale aur doosra rasta 'shar' ka hia, ke allah aur uske rasool ﷺ ke hukam ke kheelaf aur apni man-chahi jindagi gujare, aur is tarah jindagi gujarega to pheer jahannam may uski koi marji nahi chalegi, 'yuridoo-n anyyukhreejoo meenannare vamahum beekhareejeem meenha valakum ajabum muqim' voh log jahannam se neekalne ka irada karenge halanke voh us se neekal nahi sakte aur unke leeye hamesha wala ajab hoga.

ab agar usne apni marji ko qurban karke allah ki marji puri kardi to goya usne bo deeya,jese khet may das man anaj bo deeya to jab ugega to so man ban kar neeklega,isi tarah insan agar apni marji ko allah ki marji may bo dega aur qurban kar dega to insan ki marji aakherat may ugegi'valakum fiha ma tashtahi anfusukum valakum fiha ma tddaun' jannat ke andar tumko voh sab kuchh meelega jeeski tumhara mafs khavaheesh karega, aur jeesko tum chahoge, isi tarah dunya ki jindagi hi asal jindagi hai isleeye ke isi par aakherat ki aur dunya ki jindagi banne aur beegadne ka daromadar hai.

insan ko allah ne do neamate di hai, ek jan doosra mal, ab insan ki char neesbate hai,un charo par jaan aur mal lagana hai allah ke hukm aur nabi ﷺ ke tariqe ke mutabeeq, (1) aam jandaro wali neesbat,jese bhuk lage to khana,pyas lage to pina, garmi, shardi ka intejam karna aur apni-

jaroorato ko pura karna.

(2) fareeshto wali neesbat, jo ibadat ke jarye poori hogi, yani namaz, roja, haj, zakat.

(3) kheelafate khudavandi wali neesbat, yani akhlaq aur hamdardi par yani bhuko ko khana kheelaye kyunke razzaq ka khalifa hai,doosro par raham kare kyunke rahim ka khlifa hai, doosro ki galtyo ko maf kare kyunke gaffar ka khalifa hai.

(4) nayabate nubuvvat wali neesbat, kyunke aap ke bad koi nabi nahi, lehaja da'avat wala kam kare.

pehli neesbat par apna jan mal utna lagaye jeetne ki hame jaroorat hai, jese beytul khala may ham utna hi vaqt lagate hai jeetne ki hamay jaroorat hoti hai.

doosri neesbat fareeshto wali, yani ibadat,roja,namaz zakat aur haj, ibadat ko aese tariqe par karna hai ke ibadat ka meejaz peda ho jaaye, yani jese namaz ka is tarah padhna ke allah ke hukmo par jan lagane ka meejaz peda ho jaye kyunke poori jan ko allah ke hukmo par lagana hai, aru poore badan ko allah ke hukmo mai jakadna hai, aankh, kan, juban hukmo may jakda huva, hath per par pabandi, hatta ke deelo deemag par pabandi hoti hai, agar namaz wala mijaz insan ke andar peda ho jaye to namaz ke bahar bhi allah ke hukmo ka paband hoga.

zakat aese tariqe par ada ki jaye ke mal ko allah ke raste may, kher ke kamo may kharch karne ka meejaz peda ho jaye, aur roje ka meejaz yehe ke apne takajo ko dabane ka meejaz peda ho jaye, jab insan ke andar takajo ko daba kar jano mal lagane ka meejaz ban jave to ab insan 'inni jailun feel ardee khaleefah' yani kheelafat ka haq ada karne wala banega.

allah ne insan ko adl aur insaf aur akhlaq aur aehsan ka hukm deeya hai, 'innalla-h ya'amurukum beel adlee val aehsan' ab aadmi seerf roje ke andar hi nahi balke jaha jaroorat padegi takajo ko vaha dabayega,seerf zakat ke andar hi mal nahi lagayega balke jaha jaroorat padegi vaha-

lagayega, ye chije jab insan may peda hogi to akhlaq aayenge, mamlat aur moaasherat bhi banegi, jeeske natije may voh doosro par jano mal lagayega,aur jano mal lagane may apne takajo ko dabayega.

adl aur insaf ke mane yehe ke tere jeemme jo kam hai voh kar,lehaja jab zakat ada karega to ye adl aur insaf may aayega lekeen zakat ka mal khatam ho gaya aur jaroorat mand baqi reh gaya, yaa koi pareshan hal hai, inko jo mal dega ye batore akhlaq aur aehsan ke hoga, is tarah dunyavi jarurate harek ki poori hogi,ab nabi ki nayabat may jo kan hamay meela hai uske jarye logon ki hamesha hamesha ki jo jaroorat hai voh poori hogi aur hamesha hamesha ki taklif jati rahegi, aur allah ham se keetna khush hoga.

insan jo mehnat karta hai us se do maya tayyar hoti hai ek maya insan ke andar banti hai aur ek maya insan ke bahar banti hai, insan ke andar jo maya banti hai voh yehe ke ya to iman banega ya kufr banega, ilm banega ya jahalat banegi,allah ka dhyan banega ya gaflat banegi vagerah,aur jo insan ke bahar maya banti hai us se jayedad banegi, mal banega, badi dukan banegi, chhoti dukan banegi vagerah.

lekeen allah ne us maya par jo insan ke bahar banti hai uspar kamyabi aur na kami ka daromadar nahi banaya,koi aehmeeyat nahi di, balke insan ke andar jo maya banti hai usko kamyabi aur na kami ka daromadar banaya, agar andar ki maya ban gayi to dunya aur aakherat ki jindagi ban gayi, aur andar ki maya beegad gayi to dunya aur aakherat ki jindagi beegad gayi.

dunya ki maddi chije badan kisi hai, aur huzoor ﷺ ke tariqo aur sunnato ki meesal rooh kisi hai, to badan may rooh hogi to kam karega, rooh ke bager badan kam nahi karta, to aese hi huzoor ﷺ wala tariqa agar jindagi may hai to allah use kamyab karega, aur agar huzoor ﷺ wala tariqa jindageeyo se neekal gaya to aadmi jahannam ke qarib hota chala jaayega, aur aakheer may allah use jahannam may dal denge, jeeski vajah se voh nakam aur barbad ho jayega,

huzoor ﷺ ka tariqa nahi hai to uski meesal aesi hai jese aap ke ghar may das pahelvan hai, lekeen un daso pahelvano ki jaan neekli huvi hai, lash padie huvi hai, un pahelvano ki lashe aap ke keesi kam ki nahi hai,to jab ek aadmi ne huzur ke tariqo ko chhod kar pandrah badebade karkhane banaye ya pandrah flet banaye aur badhya keesam ki kare kharidi to samjo ke ye lashe tayyar kar raha hai, isi tarah huzoor ﷺ ke tariqo ko chhod kar jeetni bhi dunya banayi jayegi voh lashe hai, unmay musibato ke kide padenge.

to allah aur uske rasool ﷺ ke jeetne vade hai voh beelkul sahi hai lekeen vade tab poore honge jab aamal jandar hon, aur amal taqatwar hon,khali amal ka dhancha ho to uspar koi vada nahi hai,uski meesal aesi hai ke jab bhens taqatvar hogi aur tandurast hogi to dudh ghi meelega, lekeen seerf bhens ka fotu ho ye bhens mari huvi ho to na us se dudh meelega aur na ghi, lehaja mehnat karke aamal ko jandar banana padega.

agar iman ke sath aamale saleha jandar ban gaye to ab allah ke vade dunya ke bhi aur aakherat ke bhi poore honge, namaz par allah ka vada kamyabi ka,zeekr par itmeenan ka roje par taqve ka, taqve par barkato aur allah ki madad ka, aur marte vaqt fareeshto ka isteeqbal, qabr may jannat ki kheedki ka khul jana, hashr may arsh ka saya, heesab ki asani,pul sirat se aasani ke sath gujarna,pheer jannat may khtm na hone wali neamate hamesha hamesh ke leeye,(allah jalle shanahu ham sab ko jannatul firdos nasib farmaye aamin)

(malfuzat hazrat mo. umar palanpoori rah.)

◉ koi shakhs us vaqt tak momeen nahi ho sakta jab tak ke voh apne bhai ke leeye vohi chij pasand na kare jo apne leeye pasand karta ho.

◉ keesi momeen ke leeye jaiz nahi ke voh keesi musalman ko jheedke, ya uski taraf taklif deh najar se dekhe.

◉ jab tum momeen ko khamosh aur ba vaqar dekho to uske qarib ho javo is leeye ke voh heekmat sikhata hai.

allah se jod

mohtaram buzurgo dosto azizo haq ta'ala shanahu ne ham insano ko is dunya may istemal karne wala banaya hai jandar aur be-jan chijo ko is dunya may insan hi istemal karta hai koi aur makhlooq b-aetebare makhlooq hone ke na khud istemal ho sakti hai,na doosri makhlooq ko istemal kar sakti hai,lakdi khud apna istemal nahi kar sakti, loha khud istemal nahi hota, isi tarah doosri be-jan chije hai, ye bhi khud istemal nahi ho sakti, aur jeetni jandar makhlooq hai unmay se bhi koi makhlooq aesi nahi jo in chijo ka istemal kare, allah ta'ala ne istemal ki salahyat insan may rakhi hai,chunke isse qaenat ka istemal karvana tha,kam lena tha, isleeye istemal ka malka ata farmaya.

ab padha be-padha, dehati ho shehri ho,chijo ka istemal karne wala hoga, yahan tak ke chhotasa bachcha bhi chijo ka istemal karne wala meelega,yun malum hota hai ke haq ta'ala shanahu ne har chij par is bat ki mohar laga di hai,ya is bat ka amr laga deeya hai ke hamara ye khalifa, hamara ye banda jees tarah tumhara istemal kare is tarah istemal hona hai, aur be-chuno cheera istemal hona hai.

ek lakdi hai, voh ye nahi keh sakti ke muje fulan kam may mat lo, muje imarat ke kam may le lo, insan ki apni marji ki bat hai ke chahe use imarat may lagaye chahe uska meembar bana de chahe idhan bana de, ek loha ye nahi keh sakta ke muje kya banavo kya na banavo, yehi nahi balke ek jandar ye nahi keh sakta ke muje hal may na joto, muj se kuae ka pani na kheechvao muj par boj na lado, muje gadi may jot kar is tarah deen bhar kam mat lo, ye kuchh nahi keh sakta, insan ke aage be-bas hai, lachar hai, jees tarah chahta hai istemal karta hai, jab tak ji chahta hai khet may jode rakhta hai, jab ji chahta hai gadi may jot leta hai, jab gi chahta hai usko jabah kar ke gosht istemal may lata hai, jab ji chahta hai uski khal ke jute bana leta hai.

insan ke aage sari chijo ko be-bas aur lachar bana deeya goya musakhkhar kar deeya, aur insan ko uska istemal-

karne wala bana deeya, koi bhi insan aesa nahi jo keesi na keesi chij ko istemal na karta ho, allah jalle sahnahu ne insan ko pedaishi aetebar se ye bat ata farmayi hei ke ise chijo ko istemal karna hai, aur chijo ko iske hath may aa kar istemal hona hai, aur jo bhi chijo ko istemal karta hai voh is bat ki alamat hai ke voh allah ka khalifa hai, asalan sari qaenat ke istemal karne wale to allah hi hai,lekeen allah ne apne khalife ko iska kuchh darje may ikhtyar ata farmaya hai ke voh in chijo ka istemal kare.

ab insan jeen chijo ko istemal karta hai voh sari chije b-jubane hal ye keh rahi hai ke ham to be-bas lachar ho ke istemal ho rahe hai, halan ke tum hamare maleek aur khaleeq nahi ho, lekeen khaleeq aur maleek ne tumhare samne be-bas kar deeya hai, lekeen agar tum apne aap ko is tarah be-bas nahi karte jees tarah ham tumhare aage be-bas hai, is tarah tum ne apne aap ko maleek aur khaleeq ke aage be-bas nahi keeya to tumhari kher nahi hai, har chij ye pukar pukar kar keh rahi hai.

jees tarah in chijo may se keesi ki koi marji nahi chalti isi tarah insan ko chahye ke voh apne rab ke samne apne aap ko be-bas aur lachar kar de, ke tum hamare maleek ho jees tarah chaho istemal karo, hamari koi khavaheesh nahi,koi tamanna nahi, koi arman nahi, koi marji nahi,koi joq nahi koi shoq nahi, aap hamare rab hai, ham aap ke bande hai, jees tarah chahe aap hamay istemal kare.

goya yun maloom huva ke chijo ke istemal may insan ki kamyabi nahi hai,apne istemal may insan ki kamyabi hai, ye lakh chijo ka istemal karta ho ye kamyab nahi hoga, jab tak ye apna istemal allah ki mansha ke mutabeeq na kare, jeenhe khud apni zat se istemal hona aa gaya agarche unke pas mulk hai na mal hai, voh dunya aur aakherat may kamyab ho jayenge,aur jeenhe dunya ki chije meel gayi magar unho ne apne rab ko pehchana nahi aur uski mansha ke mutabeeq apna istemal jana nahi unke leeya halaqat hai aur tabahi hai aur barbadi hai, poore quran ka khulasa-

yehe ke jeetne deeye huve johar insan ke andar hai un sab ka sahi istemal karna jeenhe aata hai voh honge kamyab.

insan ka khud apna istemal avvalin istemal hai aur chijo ka istemal sanvi (doosre nambar par) istemal hai,chije bad may istemal hogi aur chijo ke liye insan pehle istemal hoga masalan jeb may paisa hai to paise ke leeye pehle khyaal chalega, irada chalega, mansha chlegi, uske bad hath chalega, pheer hath jeb may jayega,pheer peisa neeklega,motar chalane se pehle irada chalega,pheer apne aap ko chala kar motar may beethayega,pheer motar chalane se pehle nigah chalegi,to pehle insan istemal hoga,pheer chije istemal hogi, poori qaenat ke istemal may pehle insan istemal hoga aur bad may chije istemal hogi.

ab agar pehla istemal beegda huva ho, ye hath beegda huva ho, ye neegah beegdi huvi ho, ye deel beegda huva ho, ye galat istemal ho rahe ho, to pheer sanvi may kher nahi aane ki, isleeye ambeeya al. ne ye bat samjhayi ke ae chijo ke istemal karne wale insan ye na samajh le ke chije mere hath may aane se kamyab ho jaunga,isleeye ke chijo ka bhi keesi se jod hai,ye aajad nahi hai,banane wale ne be-lagam nahi chhod deeya aur uske istemal par keesi ko qudrat nahi seevaye allah ke,andar ki bunyad aur khassa aur jeen seefat ke aur maqsad ke leeye voh banaya gaya hai,voh chij khuda ne apne hath may rakhi hai,goya allah ne asal istemal apne hath may rakha hai, aur jaheeri istemal insan ke hath may deeya hai.

ab insan kya samajh raha hai?chije hai aur mai hun,koi tisra he hi nahi,ye tisri zat ko pehchanta nahi, har insan ye samajhta hai ke chije hai aur mai hun, bas kam ban gaya, ambeeya al. ne kaha tumhara aur shaklo ka jod koi hesyat nahi rakhta, asal to shaklo ka aur khuda ka jod hai, khet ka hamare sath jo jod hai voh kuchh bhi nahi,khet ka khuda ke sath jo jod hai voh asal hai,hukoomat ka hamare sath jo jod hai voh khchh bhi hesyat nahi rakhta,hukuoomat ka khuda ke sath jo jod hai voh asal hai, aur usi asal jod par-

fesle hote hai.

voh aese jabardast qudrat wale hai ke jees chij ko jaha chahe jees tarah chahe istemal kar sakte hai,(hu-v fa'aalul leema yurid) asal istemal karne wale voh hai, aur mai? mai to apne andar ki keesi chij ka istemal nahi kar sakta, masalan roti khayi to roti aapke halaq ke niche utri,aap ye samje ke roti mere andar may gayi, halan ke ye luqma jo aap ke andar may chala gaya,aap ke hatho se bahar ho gaya,aapke ikhteeyar amy hai? kya ho us par? nafa ho ya nuqsan ho, is se bimari bane ya tandurasti bane, khoon bane, heja bane, pechis bane, kya bane ? aap ke andar ki chij bhi aap ke ikhtyar may nahi to bahar qaenat ki chij konsi aapke ikhtyar may ki hai.

jo ye samajh rahe hai ke ye hath aa jayegi to yun ho jayega aur ye aa jayegi to yun kar lunga, to jab ye maloom ho jaye ke har chij ka khuda se jod hai to bajaye chijo ke sath jod peda karne ke aadmi khuda se jod peda karega,idhar chijo ka khuda se jod aur udhar insan ka khuda se jod,is par khuda ki taraf se fesle honge, ab chijo ka to barahe rast khuda se jod aur hamara chijo se jod to kam nahi banega.

ek chhota bachcha bhi samaj leta hai ke dukan ki chijo ka dukandar se jod hai,ab voh dukandar se bat karega,chijo se barahe rast bat nahi karta,dukhndar se bat kar lo voh sari chij aapke hath may de dega, masalan muje kapda chahye aur kapde wale ki dukan may sekdo tarah ka kapda dekhu aur pasand karu us se kahun ke too mere sath chalde too bahot achha kapda hai mai teri yoon qimat dunga aur yoon dunga, kyoon ji kapda aa sakta hai? bichare be-bas hai, lachar hai,to ye sari dunya ke insan ahmaq hai, bevaqoof hai jo chijo se barahe rast mamla karte hai aur chijo wale ko pehchante nahi, ke asal chij wala voh hai, us se mamla kar lo to ye sari ki sari chije aapke hath may de denge, ke leejye aur agar aap ke hath may na de aur doosro ke hath may dede to uska nafa aap tak pahoncha dega ke asal to nafa chahye, us se kam banna chahye, pheer voh chij chahe doosro ke-

hath may ho, aap ka kam ban jayega.

janabe rasool ﷺ hamay haqiqat deelvane aaye the, jaheeri naqsae deelvane nahi aaye the, ye to allah jalle sahnahu ne bager keesi jabte ke dena tai kar rakha hai, jeese chahe de, balke jo jeetna jeeyadah na-farman hoga use jeeyadah denge, isleeye pehli chij apna istemal thik ho,aur istemal thik hona keese kahte hai ? jeetna istemal khuda ke amr ke kheelaf ho raha hai, khuda ke amr se hat kar ho raha hai apni mansha ke mutabeeq ho raha hai, jeetna seejan ke tabe ho kar ho raha hai, jeetna halat ke tabe ho kar ho raha hai,ye sab galat istemal ho raha hai,jeetna insanyat ka istemal khuda ke amr se hat kar jees-jees ke tabe ho kar ho raha hai ye sab galat istemal ho raha hai.

teejarat usko kehte hai jees may insan ka apni insanyat ka istemal teejarat ke tabe ho kar ho, teejarat may apni insanyat ka istemal khuda ke hukm ke tabe ho kar ho uska nam ibadat hai,hukoomat ke halat ke tabe ho kar jo istemal huva uska nam hukoomat aur jo hukoomat ke naqshe may reh kar allah ke amr ke tabe istemal huva iska nam ibadat, aap jaha bhi apni insanyat ka istemal amre ilahi ke tabe ho kar karenge uska nam ibadat.

allah ke amr ke kheelaf jo istemal ho raha hai is may ek to khavaheesh hai, jo hajat ke nam par aur jaroorat ke nam par hamari jeendagi may dakheel ho gayi hai, isleeye jeetni ger jaroori chije hai, jeen par hayat movqoof nahi, aesi tamam ger jaroori chijo ko jindagi se neekal kar phenk do, jees tarah kheti karne wala jees dana ko neekalna chahta hai uske alava jeetni ghas phuns ugti hai us sab ko ukhad kar phenk deta hai, agar voh ghas phuns ko ukhad kar na phenke to jees chij ki pedawar voh chahta hai voh usko nahi meelegi, isi tarah jeetni ger jaruri chije jindagi may dakheel ho gayi hai un sab ko neekal kar phenkna hoga.

doosra kam ye ke jeetni jaroori chije hai unko jaroorat ki sahi meeqdar par lana hoga,ismay khavaheeshat dakheel ho gai hai, use neekalo, ye jaroori to hai nahi ke aesa-aesa

hona chahye sahaba r.a. ne patte kha kar deen gujare hai, ab hamari halat yehe ke khana aesa-aesa hona chahye, ye khane ki jaroorat may khavaheesh dakheel ho gayi, pina aesa-aesa hona chahye,ye pine ke jaroorat may khavaheesh dakheel ho gayi, kapda aesa-aesa hona chahye, ye kapde ki jaroorat may khavaheesh dakheel ho gayi, dunya aur aakherat may kamyab hona chahte ho tho apni jaroorat may jeetni khavaheeshat dakheel ho gayi hai use chhant-chhant kar neekalna hoga.

ab jaroorat ki jo asal meeqdar hai voh bahot thodi hai, aur bahot aasani ke sath bahot kam vaqt may aur bahot kam mal may aur kam kosheesh may poori ho sakti hai, iske liye pheer jeeyadah vaqt, jeeyadah mehnat aur jeeyadah feekar karne ki jaroorat nahi, agar jaroorate asal meeqdar par aa jave to pheer insan ko reeshvat ki jaroorat nahi padegi,kam tolne ki jaroorat nahi padegi, na-jaiz, haram aur sood ki jaroorat nahi padegi, pheer jab haram se bach kar chalenge aur halal ko haseel karenge to us thode may allah jalle shanahu bahot barkat farmavenge, allah ham sab ko samajne ki tovfiq ata farmave aamin.

(malfuzat hazrat fazle karim rh.)

gujareesh

ye kitab satheeyo ki sahoolat ke leeye leekhi gayi hai, is kitab may har naye aedishan ke vaqt kuchh na kuchh tabdeeli hoti rehti hai, aur har sal nayi chhapti hai lehaja hamay aapke mashvare ki jaroorat hai, is kitab may leekhe gaye keesi bhi majmoon se agar behtar majmoon aap ke pas he to hamay jaroor leekh kar bheje, agar hamare majmoon se behtar maloom huva to mashvare se usi ko leekh deeya jayega, insh-allah.

is keetab ki ijazat ke bager naqal kar di gayi hai lehaja ise kharidne may aehtyat barte, is kitab ke taital no. 3 par jo book centar ke nam deeye gaye hai vahi se kharide varna ham se rabta kare, mob. no. 94285 42464 / 94087 23136

alla ta'ala ne tin chijo ko tin chijo may chhupa deeya hai

(1) alla ta'ala ne apni raza ko apni ita'at may chhupa deeya hai lehaja momeen banda har tarah ki neki karta hai ke maloom nahi allah ta'ala meri kees neki ki vajah se raji ho jaye.

(2) alla ta'ala ne apni narajgi ko apni ma'aseeyat may chhupa deeya hai,lehaja iman wala banda har keesam ke gunah se bachta hai, ke mera rab kees gunah ki vajah se naraj ho jaye.

(3) alla ta'ala ne apne avleeya ko makhlooq may chhupa deeya hai,isleeye har iman wale bande ki izzat karni chahye ke malum nahi ke kees bandi ka allah ke yaha kya martaba hai.

lohe ki lakir

(1) jo banda apne bateen ko duroost kar leta hai, allah ta'ala us ke jaheer ko sanvar dete hai.

(2) jo banda apni aakherat sanvar leta hai,allah ta'ala uski dunya ko sanvar dete hai.

(3) jo banda apna mamla allah se doorust kar leta hai allah ta'ala uska mamla makhlooq se durust farma dete hai.

ek martaba aap ﷺ bahar tashrif laye aur irshad farmaya ke koi shakhs tum may se ye chahta hai ke allal jalle shanahu usko bager sikhe ilm ata farmaye aur bager keesi ke rasta bataye heedayat ata farmaye, koi tum may se aesa hai jo ye chahta ho ke haq ta'ala shanahu uske andhepan ko door farma kar uske deel ki neegah ko khol de?agar aesa chahte ho to samajh lo ke jo shakhs dunya se be-ragbati kare aur apni ummido ko mukhtasar rakhe, haq ta'ala shanahu usko bager sikhe ilm ata farmate hai, aur bager keesi ke rasta deekhye khud heedayat farmate hai.

aap ﷺ ka irshad hai ke muje apni ummat par sab se jeeyadah khof khavaheeshat ki kasrat aur ummido ke badh jane ka hai, khavaheeshat haq se hata deti hai aur ummido ka tavil hona aakherat ko bhoola deta hai.

ajaibe qalb (ihyaul uloom)

tamam makhlooq par insan ki fazilat aur sharf ka raz yehe ke voh allah ta'ala ki marefat ki isteadad aur salahyat se mahroom nahi hai,yehi marefat dunya may insan ka jamal aur vajhe kamal hai,aur aakherat may jaryae najat hai.

marefat ki salahyat aur istedad qalb ko ata ki gayi hai, aaza ko nahi,qalb hi ko al-vahyat ka ilm hai,vohi haq ta'ala shanahu se qarib hai,vohi allah ke leeye amal pera aur rahe haq may masroofe jaddo jahad hai,qalb hi se makhfi umoor munqasheef hote hai, baqi tamam aaza qalb ke tabe hai,aur uske leeye aalat aur kheedmat gujaro ka darja rakhte hai, aur unse is tarah kam leta hai jees tarah malik apne gulam se, hakeem apni reeaaya se kam leta hai.

agar qalb gerullah se pak hai to voh bargahe khudavandi may maqbool hai, aur gerullah may mashgool hai to mahjoob hai, baj purs, tambih, nakir aur amro navahi ka talluq qalb se hai,aur amro navahi ka mukhatab bhi qalb hai,yehi qurbe ilahi ki sa'adat se behra andoz hota hai,aur yehi hukme ilahi se ru-gardani par itab ka mustahiq qarar deeya jata hai,allah ki haqiqi ita'at qalb ka amal hai,aaza ki ibadat usi amal ka mazhar hai, ma'asiyat bhi qalb ka fel hai, aaza ki sarkashi aur tamarrud favahish ka irteeqab ye sab usi fel ka radde amal hai, qalb ke ujale se aaza ke mahaseen aur uski tariki se aaza ke qabaih jaheer hote hai, bartan may se vohi chij chhalakti hai jo us may hoti hai.

deel ka hal yehe ke agar insan uski marefat haseel karle to voh apne nafs ki marefat haseel kar lete hai,aur us se jaheel rehe to apne nafs se jaheel reh jata hai, aur nafs ki jahalat bari ta'ala ki marefat ki rah may rukavat banti hai, is liye jo shakhs apne nafs ko nahi pehchan saka voh ger nafs (doosre)ko kese pehchan payega, aksar log apne deelo aur nafs se na-vaqeef hai, unke aur bari ta'ala ke darmyan heejab hail hai.

(1) qalb ek roohani rabbani latifah hai,jeeska is jeesmani qalb se ta'alluq hai, aur yehi latifah insan ki haqiqat hai.

(2) nafs voh shei hai jo insan ke andar gajab aur shahvat ki quvvato ka jamea hai, soofya ke yaha nafs vohi hai jo majmoom seefat ka jamea ho, isi leeye voh kaha karte hai ke nafs ke kheelaf mujahada karna aur uski shahvato ka qeela quma karna jaroori hai, aan hazrat ﷺ ke is irshad ka mansha bhi yehi hai ke tera sab se bada dushman voh hai jo tere pehloo may hai, nafse insan aur jate insan yehi hai, al-batta ye nafs mukhtaleef halat may mukhtaleef seefat ke sath muttadeef hota hai, chunanche jab voh ita'at ke sath thaher jaye aur shahvat se jang karte karte uska ijteerab zail ho jaye to use nafse mutmainnah kehte hai, allah ka ir-shad hai,'ya ayyatuhannafsul mutmainnah irjeei ila rabbe-e-k radeeyatm mardeeyyah'ae itmeenan wali rooh too apne parvar deegar ki taraf chal, is tarah se ke too usse khesh ho aur voh tujse khush.

aur ek nafs voh hai jo kamale ita'at ki seefat se mahrum ho, lekeen ita'at may ujz aur qusoor par apne aap ko lanat malamat bhi karta ho,use nafse lavvamah kehte hai, 'la uq-seemu been nafseel lavvamah' qasam khata hun aese nafs ki jo apne upar malamat kare.

ek nafs voh hai jo khavaheeshate nafs ke bahav ko na rok sake aur khud ko uske supurd karde,ye nafse ammarah bees sua kehlata hai,

(3) rooh ek aesi ajibo garib rabbani shei hai jeeski haqi-qat aur maheeyat ke idraq se aksar aqle qaseer hai, allah ka irshad hai,'quleer roohu meen amree rabbi' aap keh deejye ke rooh mere rab ke hukam se bani hai.

(4) aql haqaiqe umoor ke ilm ka nam hai, aur is seefat ka mahal qalb hai, kabhi aqal se murad uloom ka idraq ka-rne wala hota hai, aur ye qalb ka khassa hai.

lafz qalb batore keenaya istemal keeya jata hai, kyunke is quvvate mudreekah ko is qalb se makhsoos munaseebat aur khas ta'alluq hai, agarche voh quvvat tamam badan se-muta'alliq hai aur har uzv se kam leti hai, lekeen uska ta'-alluq aazae badan se barahe rast nahi hai, balke qalb ke-

vaste se hai iska matlab ye huva ke qalbe jeesmani us latifaye majkurah ka mahal, aalam aur daarus saltanat aur sawari hai, ke hazrat sahal tastari rh. ne qalb ko arsh aur sine ko kursi se tashbbih di hai,iska matlab yehe ke latifaye majkurah se qalb aur sine ko voh neesbat haseel hai jo neesbat arsh v kursi ko allah ta'ala se hai.

qalb ke lashkar

qalb ke do lashkar hai, ek voh jo jaheeri aankh se deekhayi deta hai, masalan hath, pau, aankh, kan, juban aur doosre tamam aaza shameel hai, aur bateen may gajab aur shahvat, ye sab aaza khavah jeesam ke jaheer may ho ya bateen may, qalb ke khadeem hai, aur unhe uski ita'at ka paband kar deeya gaya hai voh unmay jees tarah chahta hai tasarroof karta hai,voh apne vajife se roo-gardani ki qudrat nahi rakhte aur na uske kheelaf amal karne ka yara rakhte hai, masalan jab aankh ko khulne ka hukm hota hai, voh khul jati hai,band karne ka hukam hota hai to band ho jati hai, tamam aaza ka yehi hal hai.

baj vujooh se bari ta'ala ke leeye fareeshto ki ita'at ke mushabeh hai,chunanche fareeshte feetri tor par mutia hai unki takhliq ka maqsad ita'at hai, aur voh us maqsad se inheeraf nahi kar sakte, albatta fareeshto ki ita'at aur aaza ki ita'at may ek farq hai aur voh ye ke fareeshte apni ita'at ka ilm rakhte hai, jab ke aaza ki ita'at may ye bat nahi hai, aankh se khulne ke leeye kaha jaaye to voh khul jati hai leken na use apne vujood ki khabar hoti hai aur na ye malum hota hai ke voh apne hakeem ki ita'at may khul rahi hai.

jees tarah qalb rahe sulook ka safar tei karne ke leeye savari aur jade rah ka mohtaj hai, isi tarah aevan aur khuddam ki bhi jaroorat hai, aur ye safar voh safar hai jeeske leeye use peda keeya gaya hai,'vama khalaqtul jeen-n val ins illa leeya'a budoon' aur mai ne jeennat aur insan ko isi vaste peda keeya hai ke meri ita'at kare.

qalb ki savari badan hai, ilm uska jaderah hai, aru us jaderah ke husool ka jarya nek aamal hai, keesi ke leeye

mumkeen nahi ke voh dunya may qayam keeye bager allah tak pahonch sake, yehi vajah hai ke dunya ko aakherat ki kheti kaha jata hai, bahar hal agli manjeel tak pahonchne ke leeye is manjeel se jade rah lena jaroori hai.

badan manjeel tak pahonchne ke leeye sawari ke darje may hai,isleeye uski neegrani aru heefajat bhi na-gujir hai, badan ki heefajat is tarah hogi ke use voh geeja di jaye jo us ke muvafeeq ho aur us geeja se roka jaye jo use halaq kar sakti ho, husoole geeja ke leeye do lashkareeyo ki jaroorat hai, ek bateeni yani shahvat (bhook vagera ki shahvat) aur doosri jaheeri yani hath aur deegar aaza, jeen se geeja faraham hoti hai, isi tarah muhleekat se bachne ke leeye bhi do lashkari deeye gaye hai, ek bateen may hai jo gajab kehlata hai, uski vajah se aadmi muhleekat door karta hai, aur dushmano se inteqam leta hai, doosra lashkari jaheer may hai jeese hath aur pauv kehte hai, aadmi unke jarye gajab ke takaje par amal karta hai, badan may in aaza ka vujood aesa hi hai jese keesi seepahi ke pas hathyar aur alate jang ho.

pheer geeja ki khavaheesh aur jaroorat hi kafi nahi, balke ye bhi jaroori hai ke aadmi ko us geeja ka hal malm ho,uske leeye bhi jaheeri aur bateeni lashkareeyo ki jarurat hai, jaheeri lashkari yehe ke aadmi havase khamsah yani binai, sama'at, sunghna, chakhna, chhuna aur zoq rakhta ho, aur bateeni lashkari yehe ke un havase khamsah ke idraq se mahroom na ho.

qalb ke khuddam

qalb ke khuddam tin tarah ke hai, ek voh jo use keesi chij ki ragbat deelaye, khavah voh nafa haseel karne ki ho ya majarrat door karne ki ho, pehle ki meesal shahvat (bhuk vagera) aur doosre ki meesal gajab hai, is keesam ke khadeem ko iradah bhi kehte hai,doosri qeesam may voh khddam shameel hai jo husoole maqsad ya takmile iradah ke leeye aaza ko tahriq de, use qudrat kehte hai, aur ye qudrat tamam aaza aur har-har juzve badan aur ek-ek rag may pheli huvi

hai, tisri qeesam may voh khuddam hai jo jasooso ki tarah ashya ka idraq kar le,aur unki haqiqat maloom lar le,binai, sama'at,sunghne,chhune aur chakhne ki quvvate isi qeesam ke muta'alleeq hai, ye quvvate muta'ayyeenah aaza may muntasheer hai,is qeesam ko ilm aur idraq kehte hai, un bateeni khuddam ke sath jaheeri khuddam bhi hai yani voh aaza jo aalat aur asbab ki hesyat rakhte hai, masalan geer-eeft ki quvvat ungleeyo se aur binai ki quvvat aankh se mu-ta'alliq hai, isi par doosri quvvato aur aaza ko qyas karna chahye.

bahas aur guftagu ka mehvar jaheeri aaza nahi hai, balke un bateeni aevan aur khuddam se hai jeenka musha-hada aankh se nahi hota, ye aevan aur khuddam qavaye mudreekah (idraq karne vali quvvate) kehlati hai, pheer in qavaye mudreeqah ki bhi do qeesme hai, kuchh voh hai jo jaaheeri aaza may sukoonat pazir hai, aur voh havase kha-msah hai,aur kuchh voh hai jeenka maskan deemag ki rago may hai, ye bhi panch hai.

chunanche aadmi keesi chij ko dekh kar apni aankhe band kar le aur uski taswir apne deel may paye to use khyal kehte hai pheer ye soorat keesi chij ke yad rakhne se uske sath ho jati hai use hafejah kehte hai, pheer jo chij hafejah may reh jaye usmay gor kar ke baj ko baj se meelaye aur jo bhool jaye use yad kare aur bhooli huvi soorat jahan may do barah aa jaye aur tamam ma'ani mahsusat ko apne deel may jama kar le use zeekr aur feekr aur heesse mushtareeq kehte hai, qalb ke lashkari ki ye qeesme hai, unki faham, deeqqate najri par movqoof hai, ab meesalo ke jarye sama-jhte hai.

pehli meesal farz kijye ke nafse insani yani latifaye rabbani apne mulk aur darul hukumat may badshah ki he-syat rakhta hai, badan uski mamlekat, uska mustaqar aur darul hukumat, aur aaza aur javareh ki hesyat shahi amle ke arkan ke hoti hai,quvvate aqleeya uska mukhlees mushir aur kher khavah vajir hai, gajab uska bodi gard aur-

kotvale shahar hai, dushmano se badshah ki heefajat uske faraij may shameel hai, shahvat uska voh bad-khulq mulajeem hai jeeske jeemme aehle shahar ke leeye khane ka najm hai, ye intehayi jutha, farebi, dhokebaj aur khabis hai, ba-jaheer kherkhavah najar aata hai, lekeen uski kher khavahi ke parde may jahar halahal aur seemme qateel hai, mukhlees vajir ki rai aur tadbir se ikhtelaf karna uski aadat hai, koi lamha aesa nahi gujarta jees may voh uski mukhalefat na karta ho.

is soorat may agar badshah apne vajir ki tadabir par amal kare,us se mashvare haseel kare aur us gulam se ae'araj kare, niz kotvale shahar ko bhi tadib kare ke voh is badbateen gulam aur uske tabein par najar rakhe, agar voh keesi galat kam may mashgool ho to unhe saja de,ummid yehi hai ke gulam is soorat may sarkashi na kar sakega,aur badshah ka magloob aur mahkoom bana rahega,aur hukoomat neehayat adl aur najm ke sath chalegi, isi tarah agar nafs apni aql se madad haseel karta rahe aur kabhi gajab ke muhafeez ke jarye shahvat ke gulam par kari jarb lagata rahe aur kabhi gajab ke galbe ko kam karne ke leeye shahvat se madad chahta rahe to uske qava aetedal par rahenge,akhlaq behtar rahenge.

aur agar is tariqe se aearaj karega to un logo may se ho jayega jeenke bare may allah ka irshad hai,'afa ra'ay-t maneet takhaja ilahahu havahu v-a dallahullahu ala ilm' so kya aapne us shakhs ki halat bhi dekhi jeesne apna khuda apni khavaheeshe nafsni ko bana rakha hai, aur khuda ta'-ala ne usko bavajood samaj bujh ke gumrah kar deeya hai, isi tarah nafs ko khavaheeshat ke fareb se door rakhne vale ke bare may irshad hai, 'v-amma man kha-f maqa-m rabbeehi vanahannafs aneel hava fainnal jannata heeyal ma'ava aur jo shakhs apne rab ke samne khada hone se dara hoga aur nafs ko haram khavaheesh se roka hoga so jannat uska theekana hoga.

doosri meesal farj keejye badan ek shahar hai, aur aql-

yani insan ki quvvate mudreekah us shahar ka hakeem hai, jaheeri aur bateeni havas uske aevan aur seepahi hai, aur aaza raiyyt hai, aur nafse ammarah jeese shahvat aur gajab se bhi tabir karte hai, uska voh dushman hai jo uski hukoomat chahta hai, aur uski reeaaya ko mot ki nind sulane ka khavaheeshmand hai, is soorat may badan mahaje jang ki tarah hai, jaha hakeeme shahar ba-nafse nafis dushman ke muqable ke leeye movjood hai,agar usne jang may galba haseel keeya aur dushman ko rahe farar ikhteeyar karne par majboor kardeeya to uski ye jaddo jahad aala darbar may kheeraj vasool karegi,allah ka irshad hai, 'fa'alallahul mujaheedi-n beeamvaleeheem v-amvaliheem v-anfusahum alal qaidi-n darajah' allah ta'ala ne un loga ka darja bahot jeeyadah banaya hai jo apni jano aur malo se jeehad karte hai, ba-neesbat ghar may bethne walo ke.

aur agar usne mahaje jang may bahaduri ke johar na deekhaye aur dushman se hajimat uthayi to ye majmoom fel hoga aur use gaflat ki saja di jayegi, ek hadise pak ka khulasa hai ae khabis charvahe tune gosht khaya aur dudh piya magar gum shudah ka pata na lagaya, shakeestah ko sahi na keeya, aaj mai tuj se inteqam lunga.

tisri meesal farj kijye ke aql ek sawar hai jo sheekar ke irade se neekal raha hai, shahvat uska ghoda hai,aur gajab uska kutta hai, ab agar savar apne fan may maheer ho, ghoda bhi sadhaya huva ho aur kutta bhi talim yafta ho to bila shuba ye sheekari apne maqsad may kamyab hai, ke uske bare may kaha ja sakta hai ke voh koi nuqsan uthaye bager sheekar le kar vapas aayega. aur doosri soorat yehe ke voh khud bhi sheekar ke fan se navaqeef ho, ghoda bhi sarkash ho aur kutta bhi deevana ho to aese shakhs ke bare may ye tavaqqua nahi ki ja sakti ke voh kamyabi ke sath vapas aayega, agar voh sahi salamat vapas aajaye to ganimat hai, savar ki na-vaqefyat jahalat ke mushabeh hai, ghode ki sarkashi galbaye shahvat aur kutte ki divangi galbaye gajab ki meesal hai.

ab tak jeen chijo ka zeekr keeya gaya voh seerf insan hi ko nahi balke hevanat ko bhi haseel hai, masalan shahvat gajab,jahriri aur bateeni havas insan ki tarah hevanat may bhi hai, hamara maqsood un uloom ka zeekr hai jo seerf insan ke sath makhsoos hai, jeenke bais use doosri makhlo-oqat par sharf aur fazilat aur allah jalle shanahu ki qurbat haseel hai.

qalb ki khusoosyat

janna chahye ke qalbe insani ke sath makhsoos umur seerf do hai, ek ilm, doosra iradah, ilm se murad yaha dun-yavi, ukhravi aur aqli haqaiq ka ilm hai, ye umoor aur haq-aiq mahsoosat se ma-vara hai, aur unmay hevanat insan ke sath shariq nahi hai, balke badihi uloome kulliyah bhi aqal ke sath makhsoos hai isleeye ke insan hi ye fesla kar sakta hai, ke ek hi shakhs ka ek hi halat aur vaqt may do makano may paya jana mumkeen nahi,agarche usne dunya ke chand hi afrad dekhe ho, lekeen uska ye hukam tamam afrad ko shameel hai, maloom huva ke tamam afrad par uska ye hu-kam lagana havas se jaid ek amr hai, jab badihi aur jaheeri ilm ka ye hal hai to najri uloom ka hal to us se bhi behtar aur avla hoga.

iradah se murad yehe ke jab insan keesi amr ke anjam par najar dalta hai aur us may koi behtari najar aati hai to uska shoq aur use haseel karne ka jazba peda hota hai, ye iradah voh nahi jeese shahvat kehte hai, ya jo hevanat may bhi movjood hai balke ye iradah shahvat ki jeed hai,shahvat aur iradah ka farq is meesal se jaheer hoga ke shahvat fasd khulvane se nafrat karti hai, magar aqal uski ifadeeyat sa-majti hai,aur uska iradah karti hai,balke uske leeye mal tak kharch kara deti hai,ye mumanyat shahvat ki taraf se nahi hoti balke aqal ki ru se hoti hai agar allah ta'ala is iradah ki takhliq na farmata jees se aqal ke muqtaziyat ko tahriq me-elti hai aur un par amal hota hai, to aqal ki takhliq ka maq-sad fot ho jata.

maloom huva ke insan ke qalb may ilm aur iradah do aese

amr hai, jo hevanat may nahi paye jate, balke kamsin bachche bhi unse mahroom hote hai,ye khusoosyat unhe bulug ke bad haseel hoti hai, agarche un may shahvat, gajab, jaheeri aur bateeni havas avval roj se hi movjood hote hai, maloom huva ke bachcha buloog ke bad ye khusoosyat haseel kar pata hai.

is husool ya ikteesab ke do darje hai, ek darja yehe ke use badiheeyat ka ilm ho,masalan yeke mahal ko mahal aur mumkeen ko mumkeen samajta ho, is surat may kaha jaayega ke voh badiheeyat se to vaqeef hai lekeen najareeyyah ka ilm nahi rakhta,ta-ham ye kaha jayega ke voh uloome najareeyyah ke husool ke qarib hai, jese kateeb, ke jo agarche keetabat se vaqeef nahi hai lekin keetabat ke aalat yani davat,kalam aur mufreed huroof se vaqeef hai,aese shakhs ko mukammeel kateeb to nahi kaha ja sakta lekeen ye jarur kaha ja sakta hai ke voh is fan se qarib hai.

aur doosra darja yehe ke use tajrubah,feekr aur ikteesab ke jarye un uloom ka jakhirah mayassar aa jaye aur voh us jakhirah ko apne jahan ke khajane may mahfooz karle, is khyal se ke voh jab chahega us jakheerah se faidah utha lega,aesa shakhs maheer kateeb ki tarah hai,agarche voh feel vaqt leekh nahi raha hai,lekeen likhne ke fan se vaqeef hai aru jab ji chahe leekh sakta hai,ye insan ka aala tarin darja hai, is darje may be-shumar marateeb hai, maloomat ki kasrat,qeellat,sharf v khast aur tahsil ke tariqo may ikhteelaf ki vajah se har shakhs ka hal juda gana hai, baj quloob ilham aur kashf ke jarye un uloom ka idraq karte hai, baj ta'allum aur iktesab ke jarye uloom haseel karte hai, bahot se log aese jaki aur sariul faham hote hai ke mushkeel se mushkeel bat lamho may samaj jate hai, aur bahot se log itne gabi aur kund jahan hote hai ke takrar aur iaadi aur feekro najar ke bager koi bat unki samaj may nahi aati, is may ulma, hukma, ambeeya aur avleeya sab ke darjat mukhtaleef hai jaha tak aala darje ka ta'alluq hai to uski koi had ya inteha nahi hai, kyunke maloomat ka daira bahot vasia hai,

us may aala darja us nabi ka hota hai jees par tamam ya aksar haqaiq keesi ikteesab ya adna takalluf ke bager fazle ilahi se munkasheef ho jaye, yehi sa'adat bande ko allah se qarib karti hai, isse makano masafat ki qurbat murad nahi hai, balke ma'anvi, haqiqi aur vasfi qurbat murad hai.

in maqamat may aage badhna aur keesi maqam par thaherna raahe sulook tei karne walo ki manjeele hai, un manajeel ki koi had muqarrar nahi hai, har saleek ko un manjeelo ki khabar hoti hai jeense voh gujar kar aaya hai, agli manjeel ka hal use maloom nahi hota,ta ham voh iman beel geb ke tor par unki tasdiq karta hai,jees tarah ham nabi aur nubuvvat ki tasdiq karte hai,halanke nubuvvat ki haqiqat nabi ke alavah keesi ko maloom nahi hoti,niz jees tarah pet ke bachche ko dudh pine wale bache ka hal aur dudh pine wale ko us bache ka hal maloom nahi jeese kuchh samajh bujh aa gayi ho, aur tamijdar bache ko aqalmand insan ka hal maloom nahi hota, aur na ye maloom hota hai ke usne keetne uloome najareeyyah haseel keeye hai,isi tarah aaqeel ko bhi ye maloom nahi hota ke allah ne apne ambeeya, avleeya par kya kya inayat ki hai, aur kon konse asrar munkasheef keeye hai.

allah ka irshad hai, 'ma yaftaheellahu leennasee meerrahmateen fala mumsee-k laha' allah jo rahmat logo ke leeye khol de so uska koi band karne wala nahi, ye rahmat bari ta'ala ke judo karam ke ba-mujeeb aam hai,is seelseele may keesi ke sath bukhl se kam nahi leeya jata,lekeen uska juhoor un deelo may hota hai jo rahmate khudavandi ke joko ke muntajeer rehte hai,un joko ka muntajeer rehne ka matlab yehe ke deel ko majmoom akhlaq se hone wali qudoorat aur gandagi se pak saf rakhe, quloob ka uloom ke anvar se mahroom rehna munime haqiqi ki taraf se keesi rukavat ki beena par nahi hai, balke apne quloob ki khabasat aur qudoorat aur gerullah ki beena par un anvar se mahroom rehte hai, mukhtasar ye ke insan ki khususeeyat ilm aur hiqmat se vabeesta hai.

uloom may sab se afzal ilm bari ta'ala ki zato seefato af'al ka ilm hai,is ilm may insan ke kamal ka raaj mujmeer hai, aur isi kamal par uski sa'adat aur falah ka madar hai, isi se bari ta'ala ke jawar may rehne ki salahyat aur uske huzoor may hajeer hone ki aehleeyat peda hoti hai.

insan ki takhliq ka maqsad

badan nafs ki savari hai, aur nafs mahalle ilm hai,aur ilm hi insan ki jindagi ka maqsad aur iska imtyaj hai, isi maqsad ke leeye iski takhliq amal may aayi hai, jees tarah ghoda boj uthane ki quvvat may gadhe ka sharik,aur karro far,husno hebat aur sur'ate raftar may us se mumtaj hai,isi tarah insan ko bhi baj chije gadhe aur ghode ze mumtaj karti hai, ye khusoosyat malaaekaye muqarrabin ki seefat hai insan mala'aekah au bahaim ke darmyan may ek makhluq hai,kyunke voh gija aur nasho numa ke lehaj se sabjah hai heesso harkat aur ikhteeyar aur fel ke aetebar se hevan hai, soorat aur qamat ke lehaj se naqsh bar divar hai, haqaiqe ashya ki marefat ki khusoosyat ise bahaim se mumtaj karti hai, jo shakhs apne aaza aur qava se ilmo amal par madad le voh mala'aekah ke mushabeh hai, balke iska mustaheeq hai ke use mala'aekah ke jumre may shumar keeya jaye aur maleeke rabbani kaha jaye.

jees shakhs ne badani lazzat ko apne feekro amal ka mehvar qarar deeya aur unhi ka ho raha voh chopayo ki tarah hai, jeenka maqsad charne aur khane ke alavah doosra nahi hota voh un bahaim may dakheel ho kar ya to bel ki tarah be-vaqoof hoga ya kheenzir ki tarah haris ya beelli kutte ki tarah gurrane wala hoga ya unt ki tarah qina parvar ya cheette ki tarah mutakabbeer, ya lomdi ki tarah makkaro ayyar ban jaayega, aur agar un tamam seefat aur bahimana khasail ka jame huva to shetane rajim hoga.

insan ka koi jaheeri uzv ya bateeni hees aesi nahi hai, jees se vasool ilallah par madad na li ja sakti ho, jeesne apne aaza ka sahi istemal keeya usne kamyabi haseel ki, aur jeesne hukam uduli ki usne nuqsan uthaya-

aur rusvai haseel ki, kamale sa'adat aur tamam falah yehe ke insan leqaye khudavandi ko apna maqsad, aakherat ko apna mustaqar, dunya ko aarzi manjeel, badan ko sawari, aur aaza ko kheedmat gujar samje,aur apni quvvate mudreekah ko jeeska mahalle mamlekat jeesm ka vast heessaye qalb hai, badshah khyaal kare,aur muqaddam deemag may quvvate khyalyah ko badshah ka paygambar samje,kyunke mahsoosat ki khabre us tak pahonchti hai, aur quvvate hafejah unka maskan banti hai, aur khajanchi ki tarah heefajat karti hai, juban uski tarjuman,mutaharreek aaza uske muharreerin aur havase khamsah uski mamlekat ke jasoos hai.

ye sab havas apni apni dunya se khabre jama karte hai aur unhe quvvate feekr aur khyal tak pahonchate hai, quvvate khyal jo dar-asal qaseed hai, un khabro ko khajeene shahar yani quvvate hafejah ke supurd kar deti hai,khajeen unhe badshah salamat ke gosho gujar kar deta hai,badshah un may se voh khabre muntakhab kar leta hai jo mulk ka nijam chalane may mufid ho, aur jeen se pesh aamadah safar poora ho sake, mamlekat ke dushmano ka qeelquma ho sake, aur raste ke lutero se neemta ja sake, aaza ko unki jeemmedareeyo se aagah karna aur aaza ka un jeemmedareeyo ki adaygi may mashgool rehna hi sa'adat hai, aur usi may barita'ala ki neamato ka shukr bhi ahi.

in aaza ko gaflat may mubteela rakhne wala shakki, bad bakht aur rusva hai, voh khuda ta'ala ki neamato ka munkeer hai,usne lashkare ilahi ko jo dushman ke kheelaf madad hasil karne ke leeye use deeya gaya tha, jayea keeya, aur dushmane khuda ko izzat di, aur heejbullah ko jeellat may mubtela keeya, anjam kar shadid tarin ajab aur aakherat ki rusvaai ka mustaheeq hai, ham aakherat ki rusvaai aur uske holnak ajab se allah ki panah chahte hai.

jamea avsafe qalb

janna chahye ke insan ki takhliqo tarkib may char chijo ki aamejees hai,isleeye ismay char tarah ke avsaf jama hai,

sabai, bahimi, shetani aur rabbani, is hesyat se ke us par gajab ka tasallut hai voh saba'a ke afa'al yani adavat, bugz, mar-pit aur gali-galoch ka murtakeeb hota hai.

aur is hesyat se ke us par shahvat ka galba hai, voh bahaim ke afaal yani heerso havas aur tama'a aur hasad ka irtekab karta hai, aur is lehaj se ke voh fi nafsehi amre rabbani hai jese ke qurane pak may farmaya hai, 'quleer roohu meen amree rabbi' aap keh deejye ke rooh mere rab ke hukam se bani hai, apne leeye raboobeeyat ka dava karta hai, ise ta'alli, takabbur, doosro par bartari, takhsis aur infeeradeeyat pasand hai, uboodeeyat, tavajua aur mahkoomeeyat na-pasand hai, isi lehaj se voh ye chahta hai ke uloom par muttalea rahe, ilm ki taraf apni neesbat use mahboob hai, aur jahal ki taraf neesbat use na-pasand hai, voh haqaiqe umoor ke aehate aur ilmo marefat ke husool ka dava karta hai, halan ke tamam haqaiq ka aehata aur makhlooq par jabardasti ki bartari ruboobeeyat ke avsaf hai, uboodeeyat ki seefat nahi hai.

insan gajab aur shahvat may saba'a aur bahaim ke sath ishteeraq ke ba-vajood quvvate tamiz rakhta hai, is leeye usmay ek vasf mazid hai, jeese shetaneeyat keh sakte hai, shetan sar-ta-pa shar hai, voh apni tamiz ko shar ki soorto may istemal karta hai, aur apni agraj haseel karne ke leeye makro fareb ka sahara leta hai,aur kher ke mahal may shar ka bij bota hai, ye shetan ke avsaf hai,aur voh log bhi in avsaf may shetan ke sharik hai jeen may rabbaneeyat, shetaneeyat, sabiyyat aur bahimeeyat ke anaseer paye jate hai.

in charo avsaf ka markaz qalb hai, goya insan ki khal may bayaq vaqt kheenjir, kutta,shetan aur haqim jama hai kheenzir shahvat ki alamat hai, ye napak aur bad-bateen janvar apne rang ya apni shaklo soorat ki beena par boora nahi balke apni heerso havas ki vajah se majmoom hai, ye hi hal kutte ka hai, jo gajab ki mujassam shakal hai, dareendo aur kutto se isleeye nafrat nahi ki jati ke voh dareende hai balke unse nafrat ki vajah yehe ke unmay sabiyyat ki-

gayat dareendagi hai, aur adavat pai jati hai,isi tarah insan ke bateen may dareendo ki dareendagi,adavat aur gajab,aur kheenjir ki heers aur tama'a pai jati hai.

dareenda gajab ko tahriq de kar julm par aur kheenjir heers ko hava de kar favaheesh ke irteqab par uksata hai, aur shetan un dono ko ek doosre ke kheelaf bar-sare-pekar rakhta hai, aur kabhi heers ko gajab ke kheelaf uksata hai, aur kabhi gajab ko heers ki mukhalefat may bhadkata hai, niz un dono ki jaballi seefat ki tahsin karta hai,aqal ba-manjeele hakim ke hai,uska kam yehe ke voh shetan ke makro fareb ko dafa kare aur apni gehri basirat aur vaajeh noor se uski talbis ka qeela quma kar de, aur kheenjir ki havas ko kutte ke gajab ke jarye sheekasht de,isleeye ke gajab se shahvat khatam hoti hai,isi tarah khinjir ko kutte par musallat karke uski dareendagi ka khatma kare, aur kutte ko apni heekmat aur tadbir se pa-ba-janjir aur mutia rakhe agar usne aesa keeya to jeesam ki mamlekat may aadeelana neejam baqi rahega aur tamam aaza apne apne mehvar par gardish karenge.

aur agar hakim apni kosheesh may nakam raha, na shetan se takkar le saka aur na kheenjir aur kutte ko makhoor kar saka to ye tino khud us par galeeb aa jayenge aur use apni sakht janjiro may is tarah jakad lenge ke kosheesh ke bavajood aajad na ho sakega, balke ta-umr unka kheedmat gujar aur muti'a rahega aksar log isi qed ki jindagi gujar rahe hai,unki tamam tar jaddo jahad sheekam aur faraj ki shahvat hai, herat us vaqt hoti hai jab yehi log boot parasto ko apni malamat ka hadaf banate hai aur unki boot parasti ka majak udate hai.

agar unki aankho se gaflat ke dabij parde utha deye jaye to maloom hoga ke voh khud gerullah ki ita'at may masruf hai kabhi voh kheenjir ke samne sar-ba-sujood hai, aur kabhi kutte ke samne ruku'a aur qayam ki halat may hai,unki khavahishat ki takmil unka iman hai, aur unke chashmo abruo ke isharo ka muntajeer rehna unka amal, aese logo

ke samne agar un haqaiq ko mujassam kar deeya jaye to voh khud apni aankho se mushahada kar lenge ke boot parasto aur un may kya farq hai,boot parast be-jan pathro ke samne sar juka kar shetan ko khush rakhte hai,aur voh log un napak aur gande janvaro ki ibadat kar ke shetan ki khushnudi haseel karte hai,ye shetan hi to hai jo kheenjir aur kutte ko bar-angekhtah karta hai, aur unhe insan se kheedmat lene par uksata hai,haqiqat yehe ke kheenjir aur kutte ke chshmo abru ke isharo par nachne wale shetan ke damo fareb may geereeftar hai.

har bandaye khuda ko chahye ke voh apni harkato sakanat aur apne natako sukoot aur qayamo quood ka neegran rahe, aur basirat ki aankhe khuli rakhe, agar isne insaf ke sath apne ahval par najar rakhi to use maloom hoga ke voh banda apna deen khudaye barhaq ki ita'at may gujarta hai ya nafs parasti may? kitna bada julm hai ke in nafs parasto ne maleek ko mamluk aaqa ko gulam aur galeeb ko maglub bana deeya hai, galba aur sayyadat ka haq aqal ko tha, kheenjir, kutte aur shetan ne uska haq chhin leeya, aur use magloobo maqhoor kar deeya,aqal sayydat se mahroom ho jati hai to un tino avsaf ki ita'at rang lati hai, aur qalb par voh seefat muhit ho jaati hai jeenka anjam halaqat aur rusvai ke alavah kuchh nahi hai.

shahvat ke kheenjir ki ita'at se be-hayai,khabasat,israf bukhl,reeya,hatak,behudgi,heers,havas,khushamad,hasad kina aur shamatat vagerah avsaf peda hote hai.

gajab ke kutte ki ita'at ke natije may tehvar, ta'alli, khud-satai, keebr, khud pasandi, isteehja, tahkir, iradaye shar, khavahesh aur julm jesi seefat peda hoti hai.

gajab aur shahvat ke mabudo ki ita'at dar asal shetan ki ita'at hai, jees se majkoorah bala rajail ke alavah makro fareb, heela juyi, daga baji, talbis, khyanat aur fahash kalaami jese avsaf ko tahrik meelti hai.

agar soorate hal uske bar-aks ho aur shar ke ye tamam sar-chashme aur muhreekat, rabbani seefat ki heekmate

amali se jer ho jaye to qalb may rabbani avsaf ilm,heekmat yaqin, haqaiqe ashya ka ihata, umoor ki marefat, ilm aur basirat ki quvvat ke jarye doosro par galba, kamale ilm ki beena par makhlooq par bartari ka istehqaq jese rabbani avsaf qalb ka aehata kar leta hai, shahvat aur gajab ki ita' at ki jaroorat nahi rehti, balke shahvat ke kheenjir ko uski had may rakhne se iffat,qana'at,tamaneeyat, johad, vara'a taqva, imbeesat,haya,husne soorat,khush khulqi aur gajab ke kutte ko pa-b-janjir rakhne se shuja'at, karam, azmat, jabte nafs, sabr, heelm, afv, sabat qadmi aur sharafat jese avsaf peda hote hai.

qalb aaine ki tarah hai, gajab, shahvat aur shetan ki ita'at us aaine ki aabo tab par asar andaj hoti hai,aur aadmi apne chehre ka aqs saf nahi dekh pata, avsafe hamidah se aainaye qalb ki tabo tab may ijafa ho jata hai, aur chamak damak badhti hai, yaha tak ke us may haq jalvagar ho jata hai, aur amre matloob ki haqiqat munkasheef ho jati hai.

akhlaqe majmumah ka asar aainaye deel par aese hota hai jese dhunva aainah ki safo saffaf satah ko be-aab aur bad-ronaq bana deta hai, deel ka aainah gunaho ki tareeki se tarik ho jata hai, ye tariki ek tarah ka heejab hai, jo bandah aur bari ta'ala ke darmyan hail ho jata hai,ise parde ka nam taba'a (mohar) rein (zang) hai, allah ka irshad hai, 'kalla bal ra-n ala quloobeeheem ma ka-n yakseeboon' hargeej aesa nahi, balke unke deelo par unke aamale bad ka zang beth gaya hai.

jab gunah jiyadah ho jate hai to deel par mohar lag jati hai, voh idraqe haq aur islahe hal ki har salaheeyat se mahroom ho jata hai, aakherat ka mamla uske najdiq aham nahi rehta, dunyavi shano shokat uske leeye sabkuchh ho jati hai, voh dunyavi malo dolat ka haris ho jata hai,aur tamam tar tavanayi uske husool may sarf kar deta hai, aakherat ki bat uske kano ke qarib se deelo dimag may asar andaj huve bager is tarah gujar jati hai, jees tarah hava gujar jati hai, galteeyo ke tadaruk aur gunaho se tovbah ki har tovfiq-

salab karli jati hai.

bari ta'ala ki ita'at aur shahvate nafs ki mukhalefat qalb ke leeye sekal ka kam deti hai, aur gunah use andheri rat ki tarah seeyah kar dete hai, gunah ke bad nek amal karne se qalb tareek to nahi rehta lekeen uske noor may kami aa jati hai, jese aainah ko garam sans lagaya jaye pheer saf keeya jaye,pheer garam sans se uski satah aaloodah ki jaye pheer saf keeya jaye to uski chamak damak may kuchh na kuchh kami jaroor reh jayegi, aur aaloodgi ke asarat poore tariqe par nahi meet sakenge.

aap ﷺ ne qalb ki char qeesme bayan farmayi hai, deel char tarah ke hote hai,ek voh deel hai jo saf ho,us deel may cheerag roshan rehta hai, ye momeen ka deel hai, ek deel seeyah aur ulta huva hota hai, ye kafeer ka deel hai, ek deel geelaf may leepta huva hota hai, aur us geelaf ka munh bandha huva hota hai,ye munafeeq ka deel hai,ek deel voh hai jees may iman aur neefaq dono ho, aese deel may iman ki meesal aesi hai, jese sabjah, ke use pak pani se nasho numa meelti hai, aur neefaq ki meesal aesi hai jese jakham, ke us se pip aur ganda mavad badhta hai, ab jo madda bhi galeeb aa jaye, deel par usi hi ka hukam lagega, ek reevayat may he ke deel ko vohi madda le jayega.

bari ta'al farmate hai 'yaqinan jo log khuda tars hai jab unko koi khatra shetan ki taraf se aa jata hai to voh yad may lag jate hai, so yakayak unki aankhe khul jati hai' is aayat may batlaya gaya hai ke qalb ki jila aur basirat allah ke zeekr se haseel hoti hai, aur zeekr vohi log karte hai jo taqva ke vasf se muzayyan ho,maloom huva ke taqva zeekr ka darvajah hai, zeekr se kashf hota hai, aru kashf fovje akbar (sab se badi kamyabi) yani leqaye rab ka vasila hai.

uloom ke ta'alluq se deel ki meesale

janna chahye ke uloom ka mahal qalb hai,yani voh latifah hai jo tamam aaza ka neejam chalata hai, tamam aaza us latife ke kheedmat gujar aur farma bardar hai,haqaiqe maloomat ke ta'alluq se qalb ki meesal aesi hai, jese mahsoos

surto ke ta'alluq se aaina hai, aaine may har mahsoos chij ki surat ka aks ubhar aata hai, isi tarah har maloom chij ki haqiqat aainaye deel may naqsh ho jati hai, jees tarah aainah alag chij hai, mahsoosat ki surte alag chij hai aur un surto ka aainae may ma'akoos hona alag chij hai,isi tarah dil ke seelseele may bhi ye farq movjood hai,aur aaine ki tarah yaha bhi tin chij hai, deel, haqaiqe ashya, aur nafs haqaiq ka deel may aana.

aaleem qalb hai, usmay haqaiqe ashya ki soorte hulool karti hai, maloom haqaiqe ashya hai, aur ilm un ashya ki soorto ka aainaye qalb may mun'akees hone ka nam hai, masalan talvar pakadne ke leeye tin chijo ki jaroorat hai, qabeej (pakadne wale) hath ki, maqbooj (pakdi jane wali) talvar ki, aur geereeft ki (yani hath aur talvar ke meelne ki) is tarah maloom ka deel may pahonchna ilm kehlata hai, baj avqat haqaiq bhi movjood hote hai aur qalb ka bhi vujood hota hai, lekeen qabj (geereeft)nahi payi jati, isleeye ke geereeft may hath ka talvar tak pahonchna jaroori hai, albatta geereeft aur ilm may itna farq hota hai ke geerift may talvar beaynehi hath may aa jati hai,jabke haqiqat beaynehi deel may nahi aati. ek shakhs aag ka ilm rakhta hai,lekeen uska ye matlab nahi ke khud aag uske deel may movjood hai balke ye kaha jayega ke aag ki voh haqiqat deel may movjud hai jo uske jaheeri vujood ke sath mushabehat rakhti hai, isi leeye deel ko aaine se tashbih di gayi hai, kyunke koi chij beaynehi usmay nahi sama sakti, balke uska aks ubharta hai, jo uske haqiqi vujood ke mutabeeq hota hai.

qalb ki aaine se mushabehat

jees tarah baj vujoohat se aaine may shakal nahi ubharti isi tarah baj halat may aainaye deel bhi haqaiqe ashya ke ilm se mahroom rehta hai,aaine may keesi chij ki shakal na ubharne ki panch vujoohat hai,ek to yeke aainah hi achha na ho, masalan yeke voh lohe ka ho,ya uske johar may nuqs ho ya uski shakal sahi na ho,doosri vajah yehe ke usmay keesi vajah se qudoorat aa gaye ho, ya zang lag gaya ho,-

aur uski taab khatam ho gayi ho.tisri vajah yehe ke voh chij jeeska aaine may aks pade,aaine ki hudood se door ho, masalan ye ke voh aaine ke pichhe ho, chothi vajah yehe ke aaine aur soorat ke darmyan koi heejab aa jaye,panchvi vajah yehe ke jees chij ki soorat aaine may dekhni hai uski jehat maloom na ho, ke aaine ko uski seemt may rakh deeya jaye aur voh soorat mun'akees ho jaaye.

yehi hal aainaye qalb ka hai,usmay tamam umoore haq munqasheef ho jate hai,lekeen bahot se qalb may ye uloom nahi aa pate, uski vohi panch asbab hai, ek ye ke khud qalb naqees ho jese bache ka qalb iski salaheeyat nahi rakhta ke usmay maloomat mun'akees ho, doosre ye ke qalb ma'asi ki qudoorat aur shahvat ke khabas se aaloodah ho jaye,aur safai jati rahe, chamak khatam ho jaye,tarik qalb may haq bat jaheer nahi hoti, tisra sabab yehe ke uska deel haqiqate matloobah ki jehat se munhareef ho, masalan ek shakhs nek he, aur haq ta'ala ke aehkam par amal pera hai, uska deel apni neki ki, aur ita'at ki vajah se saf bhi hai,lekeen us may haq manqasheef nahi hota, kyunke voh taleebe haq nahi hai, voh apni tamam tar heemmate aur badani-ta'at asbabe maishat ke jama aur husool may sarf karta hai, bari ta'ala ki ruboobeeyat aur makhfi ilahi haqaiq may goro fikr karna uska sheva nahi hai, aese shakhs ke deel may haq ka jalva jaheer nahi hota, balke seerf vohi umoor munkasheef hote hai jeen may voh aam tor par goro feekr karta hai, masalan agar voh aamal ki aafato aur nafs ke uyoob may ta'ammul karta hai to uspar yehi aafat aur uyoob munkasheef ho jate hai, maishat ke masaleh may gor karta hai to uspar yehi masaleh jaheer ho jati hai, gor kijye jab tanha aamal aur badani ita'at ki qed jalvaye haq ke juhur se mane hai to nafs ki shahvato lajjat aur dunyavi alaiqo ravabeet kashfe haqiqat ki rah may rukavat kyun na honge.

chota sabab heejab hai, ye heejab inkeeshafe haq ke leeye mane'a ban jata hai, masalan baj avqat shahvat par qaboo rakhne wala mutia aur ibadat gujar banda haqaiq may

goro feekr karne ke bavajood idraqe haqiqat se mahroom rehta hai, aur ye mahroomi keesi aese aeteqad ki bais hoti hai jo aabao ajdad ki taqlid ke tor par bachpan se jahan may raseekh raha hai, ye aeteqad har us amr ke leeye mane'a ban jata hai jo uske kheelaf ho, ye voh heejab hai jeeske ba-is bahot se mutakalleemeen aur majhabi asbeeyat rakhne wale aehle ilm balke bahotse voh solaha jeenki feekr ka mehvar jamino aasman ke malaqoot rehte hai, amre haq ke idraq se mahroom reh jate hai, kyunke taklidi aetekad unke deelo deemag may is tarah raseekh ho jate hai,ke mukhalif aetekad qabool karne ki salaheeyat baqi nahi rehti, khavah voh mukhaleef aetekad haq hi kyun na ho, isi tarah ye taqlidi aetekad unke haq may idraqe haq se manea aur heejab ban jate hai.

panchva sabab yehe ke voh jehat maloom na ho, jaha matloob haseel ho sakta he, taleebe ilm ke leeye ye mumkin nahi ke voh matlub ke munaseeb maloomat ke ilm ke bager keesi majhool ka ilm haseel kar sake, pheer munaseeb maloomat ka ilm hi kafi nahi hai, balke unhe us khas tartib par rakhna bhi jaroori hai, jo ulma ke yaha motabar samje jate he, har ilm ke leeye jaroori hai ke usse pehle do ilm ho, aur un may khas tartib aur ilaqa qaim ho, jeeske natije may tisra ilm vujood may aaye, jees tarah bachcha nar aur madah ke meelap se peda hota hai, pheer ye bhi jaroori hai ke voh dono ilm ek doosre ke munaseeb ho, aru feetri tor par ek doosre se qurbat rakhte ho, chunanche agar koi shakhs ghodi aur uoont ke meelap se ghode ka bachcha haseel karna chahe to use mayoos hona padega, uske leeye ghodi aur ghode ka meelna jaroori hai, uoont pheer uoont hai, insan bhi ye jaroorat poori nahi kar sakta.

is tarah har ilm ke do makhsoos usool hai, aur unke azdavaj (meelap) ka ek makhsoos tariqa hai, us tariqe par amal pera hone ke bad hi matloobh ilm haseel keeya ja sakta hai, in usoolo se aur in tariqe azdavaj se na-vaqeereeyat hi ilm ki rah may rukavat banti hai,-

chunanche aaine ki meesal may hamne bayan keeya hai ke agar us chij ki jehat ka ilm na ho jeeska aks matloob hai,to aainah may uski shakal nahi aayegi,aur maqsad poora nahi hoga, masalan ek shakhs aaine may apni guddi dekhna chahta hai, lekeen usne aainah chehre ke samne rakha hai, jaheer hai is tarah guddi najar nahi aa sakti jo matloob hai isi tarah aainah agar guddi ke pichhe karleta tab bhi guddi najar na aati, balke aainah hi najro se ojhal ho jata, guddi dekhne ke leeye ek aur aainah ki jaroorat hai,aur us doosre aainah ko neegaho ke samne is tarah rakhne ki jarurat hai ke doosra aainah bhi usmay najar aaye,is soorat may ye shakhs apni guddi aainah may dekh sakega, yehi mushkeelat uloom may pesh aati hai,balke baj avqat unse kahi jiyadah mushkeelat ka samna karna padta hai, ruye jamin par aese afrad ka vujood bahot hi kam hai, jo in tamam mushkeelat ka samna kar sake, yehi vajah hai ke bahot se haqaiq aur bahot si maloomat teeshnaye idraq reh jati hai.

ye chand asbab hai jo marefate haqaiq ki rah may quloob ke leeye rukavat ban jate hai,varna har deel feetri tor par us ki salaheeyat rakhta hai ke voh haqaiq ki marefat haseel kar sake,kyunke ye amre rabbani hai, aur aalam ke tamam javaheer se mumtaj hai,bari ta'ala ka irshad hai,'hamne ye amanat aasmano jamin aur pahado ke samne pesh ki thi so unho ne uski jeemmedari se inkar kar deeya aur isse dar gaye aur insan ne usko apne jeemme le leeya'

ita'at aur aamal ka maqsad yehe ke deel ke satah aainah ki tarah saf aur saffaf ho jaye aur usmay keesi tarah ki aaloodgi baqi na rahe, aur tazkeeyaye nafs ka matlab yehe ke usmay iman ka noor aur marefat ki chamak aa jaye, is aayat may yehi noor aur jeeyaye marefat murad hai, 'afaman sharahallahu sadrahu leel islamee fahu-v ala nureem meer rabbeehee'so jes shakhs ka sina allah ta'ala ne islam ke leeye khol deeya voh apne parvardeegar ke (ata keeye huve) noor par hai.

tajalli aur iman ke marateeb

is tajalli aur iman ke tin marateeb hai, pehla martaba avam ke iman ka hai, ye khas taqleedi iman hota hai,doosra martaba mutakallemin ke iman ka hai,ismay taqlid ke sath hujjat aur dalil bhi hoti hai, ye martaba avam ke iman ke qarib hai, tisra martaba aarefin ke iman ka hai, ye iman noore yaqin se daryaft hota hai.

in marateeb ki vajahat meesal se samajye, masalan ghar may zed ke vujood ki tasdiq tin tareeqo se ho sakti hai ek ye ke tumhe uske vujood ki khabar keesi aese shakhs se meele jeeski sadaqat aajmoodah ho, aur uski taraf keejb bayani ki neesbat na hoti ho, aese shakhs ki khabar sun kar tum mutmain ho jate ho aur ye yaqin kar lete ho ke zed vaqeatan ghar may movjood hai, ye meesal avam ke iman ki hai, ye iman mahaj taqlid par mabni hota hai, avam ka hal yehe ke jab bachcha sanne shuoor ko pahonchta hai to bari ta'ala ke vujood, ilm, qudrat vagerah seefat, ambeeya al. ki beasat aur unke laye huve aehkam ke mutaalleeq jo kuchh voh apne valeden aur asatejah se sunte hai use keesi taraddud ke bager qabool kar lete hai, aur ye aeteqad unke jahan may kuchh is tarah rasekh ho jate hai ke unke kheelaf ka tasavvur bhi deel may nahi gujarta, kyunke apne valeden aur asatejah ki sadaqat ke mutaalleeq husne jan rakhte hai isleeye unhe unki khabro par yaqin karne may jara bhi ta'ammul nahi hota, is tarah ka iman ukhravi najat ka bais jaroor hai lekeen aese moameen ashabe yamin ke adna darje may rehte hai,unka shumar muqarrabin may nahi hota kyunke taqarrub ke leeye jaroori hai ke deel kashfo basirat aur yaqin ke noor se roshan ho aur ye bat taqlidi iman may nahi payi jati, alavah azi in aeteqad may galti ka imkan bhi hai jo mahaj sun kar jahan nashin kar liye jate hai,chunanche yahudo nasara ne apne valeden se voh aeteqad varasat may haseel kiye,jeenke bateel hone may koi shuba nahi hai kyunke voh aqaid islahan galat the, musalmano ke aeteqad haq hai, isleeye nahi ke voh unki haqqaneeyat par muttalea-

hai,balke isleeye ke unke deelo may haq bat hi dali gayi hai.

ghar may zrd ki mojudgi ka ilm haseel karne ka doosra tariqa yehe ke uski aavaz khud apne kano se sune, zed ghar ke andar ho aur khud bahar divar ki aad may ho, doosre ke batlane se zed ke vujood ki jees qadar tasdiq hoti,aavaz sunne se voh kuchh jeeyadah hi hogi, isleeye ke aavaz shaklo soorat par dalalat karti hai, aur deel may ye bat aa jati hai ke ye aavaz fula shakhs ki hai, ye iman agarche hujjat aur dalil se mahfuz hai lekeen is may bhi khata ka imkan movjood hai, isleeye ke aavaze baj avqat ek doosre se mushabeh hoti hai,aur baj avqat ek aadmi ba-takalluf doosre ki aavaz ki naqal kar leta hai,aur sunne wala dono ki aavaz may koi farq nahi kar pata, aur khaleeyuj jahan hone ki vajah se dhoka kha jata hai.

tisra tariqa yehe ke aadmi khud ghar ke andar ja kar zed ko dekh le, ye haqiqi marefat aur yaqini mushaheda hai, ye marefat muqarrabin aur seeddiqin ki marefat se mushabeh hai, kyunke voh mushahede ke bad iman late hai, is tarah unke iman may avam ka aur mutakallemin ka iman to hota hi hai, mushahede ki jeeyadati se ye iman itna haqiqi ho jata hai ke us may keesi galti ka aehtemal baqi nahi rehta, taham muqarrabin aur seeddiqin ki marefat yaksan nahi hoti balke un may darajat ka tafavut hota hai.

is tafavut ki vajahat ke leeye pheer zed hi ki meesal leejeeye,ek shakhs zed ko ghar ke sahan may qarib ja kar achhi tarah roshni may dekhta hai,doosra shakhs kamre ke andar dekhta hai, ya door se aur sham ke vaqt dekhta hai, jab ke roshni khatam ho jati hai, pehle shakhs ka mushahada jeeyadah kameel hai, agarche doosre ka idraq bhi sahi hai, lekeen voh zed ki shaklo soorat ke makhfi alaim aur daqaik ka mushahada nahi kar pata, ye tafavut umoore ilahi aur uloom ki meeqdar ke idraq may bhi hai, chunanche ek shakhs ghar may zed,umar aur baqar ko dekhta hai,aur doosra shakhs mahaj zed ko dekhta hai,pehle shakhs ki maloomat doosre shakhs ke muqable may yaqinan jeeyadah hai.

uloom ki mukhtaleef qeesme aur qalb ki halat

janna chahye ke qalb may feetratan haqaiq qabool karne ki salaheeyato istedad movjood hai, yaha ye batlana maqsud hai ke qalb jeen uloom ka mahal banta hai unki do qeesme hai,aqali aur sharai,aqli uloom ki bhi do qeesme hai badihi aur ikteesabi, ikteesabi ki pheer do qeesme hai, dunyavi aur ukhravi, aqli uloom se murad yehe ke voh nafs aqal ke takaje poore kare, unmay taqlid aur seema'a ka koi dakhal na ho.

aqle badihi voh uloom kehlata hai jeenke muta'alleek ye maloom na ho ke voh kaha se aur kees tarah haseel huve masalan is haqiqat ka ilm ke ek shakhs bayak vaqt do jagaho par nahi paya ja sakta,niz koi chij bayak vaqt hadees aur qadim ya ma'adoom aur movjood nahi ho sakti,ye voh haqaiq hai ke insan nov umei hi se inka ilm rakhta hai, lekeen use ye maloom nahi hota ke ye ilm kees vaqt aur kaha se haseel keeya, yani voh is ilm ke qaribi sababa se vaqeef nahi hota, varna jaha tak sababe baid ka saval hai,harek momin use janta hai ke allah ne use peda keeya aur use heedayat se navaja.

aqali ikteesabi se voh uloom murad hai jo talimo ta'allum aur isteedlal se haseel ho, ye dono hi qeesme aqali kehlati hai, chunanche hazrat ali r.a. ke tin sher hai, (jeen ka tarjuma yehe) muje maloom huva hai ke aqal ki do qeesme hai, ek tabai aur doosri samai, agar tabai aqal na ho to samai se koi faidah nahi hota, jees tarah aankho ki roshni na hone ki soorat may suraj ki roshni koi nafa nahi deti. ek martaba aap ﷺ ne hazrat ali r.a. se irshad farmaya, jab log nek amal ke jarye allah ka taqarrub haseel kare to too apni aqal ke jarye uski qurbat haseel kar, is may aqal ki doosri qeesam murad hai, kyenke feetri aqal se allah ki qurbat haseel karna mumkeen nahi hai, aur na ye badihi uloom ke jarye haseel ki ja sakti hai,balke uske leeye ikteesabi uloom ki jaroorat hai.

goya qalb ki heseeyat aankh ki hai, aur feetri aqal ko

us may voh maqam hseel ha hai, jo aankh may quvvate be-enai ko haseel hai, aur quvvate binai ek aesa latifah hai jo andhe may nahi paya jata,sirf bina may movjood rehta hai, agarche voh apni aankhe bandh kar le ya rat tarik ho jaye,is aqal ke jarye haseel hone wala ilm qalb ke leeye aesa hai je-sa aankh ke leeye quvvate idraq,yeni ashya ki ruyt aur uska mushahada, bachpan se sanne shuoor tak in uloom ke ma-khfi rahne ki misal yehe ke jab aaftab tulooa nahi hota aur deekhayi di jane wali chijo par uska noor nahi phelta us va-qt tak aankh dekhne ke qabeel nahi hoti.

jaheeri aur bateeni basirat may meen darjaye bala vujo-oh se mushabehat ho sakti hai, lekin uska ye matlab hargiz nahi ke basarat aur basirat dono ham-rutba hai, isleeye ke bateeni basirat aeine nafs hai aur nafs latifaye mudreekah kehlata hai,iski heseeyat aesi hai jese sawar ki,badan ghode ki tarah hai, agar sawar andha ho to nuqsan ka jeeyadah andesha hai, ghode ka andha pan uske muqable may kam nuqsan pahonchayega, balke ye dono jarar itne mutfaveet aur juda gana hai ke unko ek doosre se koi munasebat hi nahi hai.

hamne jaheeri aur bateeni basirat may yak-guna mush-abehat bayan ki hai, qurane karim ki is aayat se uski taid hoti hai,jees may deel ke idraq ko binayi aur ruyat se tabeer keeya gaya hai,farmaya 'ma kajjabal fuaa-d ma ra'aa' qalb ne dekhi hovi chij may koi galti nahi ki, yaha bhi idraq ko ruyat se tabir keeya gaya hai, magar jaheeri aankh murad nahi hai, isi tarah idraq ki jeed yani adam idraq ko ek aayat may na-beenayi qarar deeya gaya hai, farmaya bat ye he ke (na samajhne walo ki) aankhe andhi nahi ho jaya karti ba-lke deel jo sino may hai voh andhe ho jate hai.

dini uloom voh hai jo ambeeyaye keeram se batore taq-lid pahonche ho, ye uloom keetabullah aur sunnate rasoolu llah ke sekhne se aur sunne ke bad uske ma'ani samajhne se haseel hote hai, dini uloom par hi qalb ki salamati aur seeh-hat movqoof hai,aqali uloom is maqsad ke leeye na-kafi hai

agarche unki jaroorat aur ahmeeyat se inkar nahi, ye aesa hi hai jese aqal badan ki seehat ke leeye kafi nahi hai, iske leeye davao aur jadi butiyo ke khavas aur unke tariqe istemal se vaqeef hona jaroori hai, aur ye vaqeefeeyat ateebba ke samne zanuye talmiz tei karne hi se haseel ho sakti hai, mahaj aqal se rehnumai haseel nahi ki ja sakti, albatta khavas aur tariqe istemal ke muta'alleeq ustad ke irshadat samajna aqal par movqoof hai, iska matlab ye huva ke na seema'a aqal se mustagni ho sakta hai aur na aqal hi seema'a se beniyaj ho sakti hai.

aqal ko balaye taq rakh kar taqlid ki da'avat dene wala jaheel mutlaq hai, aur qurano sunnat se beneeyaj reh kar aqal par bharosa karne wala fareb khurdah hai, isleeye ke aqli uloom geeja aur sharai uloom dava ki heseeyat rakhte hai, marij ko agar dava na di jaye,seerf geeja de jaye to uski bimari kam hone ke bajaye badhegi, isi tarah quloob ke amraj ka ilaj bhi un davao ke bager mumkeen nahi hai, jo shareeyat ne tajviz keeya hai, yani voh aamal jo hazrate ambeeya al. ne bari ta'ala ke aehkam ke ba-mujeeb quloob ki islah ke leeye tartib di, jo shakhs apne marj ka ilaj sharai ibadat ke bajaye aqali uloom se karega uska marj sangin aur muhleek ho jayega, jees tarah us marij ka marj taraqqi kar jata hai, jo dava ke bajaye geeja istemal kare.

aqli uloom ki doosri do qeesme

aqli uloom ki doosri do qeesme dunyavi aur ukhravi,teeb heesab, heendsah, nujoom, tamam san'ate aur peshe dunyavi uloom se ta'alluq rakhte hai, qalb ke aehval, aamal ki aafate, bari ta'ala ki seefato afaal ka ilm ukhravi uloom ke daire may aata hai,ye dono yani dunyavi aur ukhravi ulum ek doosre ke manafi hai, is aetebar se ke jo shakhs dunyavi uloom may ta'ammuq aur gehrai haseel karleta hai, umooman ukhravi uloom ki taraf poori tavajjuh nahi de pata,yehi vajah hai ke hazrat ali r.a. ne dunya aur aakherat ko tarajoo ke do palde, magribo mashreeq aur ek shohar ki do biviya qarar deeya hai, agar ek ko khush keeya jaye to-

doosri naraj ho jati hai,yehi vajah hai ke jo log teeb,heesab falsafah aur heendsah vagerah uloome dunya may maharate tammah rakhte hai voh umuman ukhravi uloom se jaheel reh jate hai, aur jeenhe uloome aakherat ke daqaiq par uboor hota hai voh aksar dunyavi uloom se vaqeefeeyat nahi rakhte,kyunke quvvate aqal bayak vaqt dono uloom se vafa nahi kar pati,ek ka kamal doosre ke javal ka sabab banjata hai, isi beena par aap ﷺ ne irshad farmaya ke aksar aehle jannat bhole bhale honge, yani voh log honge jeenhe dunyavi umoor ka shuoor nahi hota,hazrat hasan basri rh.ne ek martaba logo ko bataya ke hamne aese logo se mulaqat ki hai ke agar tum unhe dekho to majnoon kaho aur voh tumhe dekhe to shetan kahe.

bari ta'ala ka irshad hai,'fa'aareed amman tavalla an zeekreena valam yureed illal hayataddunya jalee-k mablaguhum meenal ilm' too aese shakhs se apna khayal hata le jo hamari nasihat ka khayal na kare,aur bajuz dunyavi jindagi ke uska koi ukhravi maqsood na ho, un logo ki faham ki rasayi bas yehi hai, dini aur dunyavi umoor may kamal seerf un logo ko haseel hai jeenhe allah ta'ala ne apne fajal se ma'aasho ma'aad ki tadabir ka ilm ata farmaya, ye log ambeeyaye keeram ke alavah doosre nahi ho sakte, roohul quds ke jarye unki taid hoti hai,quvvate ilahi se unhe madad meelti hai, jeeske dairaye ikhteeyar may har chij hai, aam logo ke qalb ka hal yehe ke agar dunyavi umoor may munhameek honge to aakherat ke kamal se mahrum reh jayenge aur aakherat may mashgool honge to dunyavi umoor unki dastaras se bahar ho jayenge.

haqiqat yehe ke aadmi ka deel uski salaheeyat rakhta hai ke us may ashya ki haqiqat vajeh ho jaaye, jeen may ye salaheeyat baqi nahi rehti uske vohi panch asbab hote hai, jo aage gujar chuke, ye asbab aainaye qalb aur lovhe mahfooz ke darmyan heejab ban jate hai,lovhi mahfooz may voh tamam umoor leekhe huve hai,jeenka ajal se fesla ho chuka hai, is loh ke aaine se qalb ke aaine may haqaiq ka jalvagar

hona aesa hi hai jese ek aaine ka aks doosre may najar aa jata hai,mavanea ki beena par qalb ka un haqaiq se mahroom reh jana aesa hi hai jese do aaine ke darmyaan heejab aa jaye, niz jees tarah hath vagerah se heejab hata deeya jata hai, isi tarah lovhe mahfooz aur aainaye qalb ke darmyan vaqea heejab bhi bari ta'ala ki nasime rahmat se hat jata hai, aur voh haqaiq najar aane lagte hai, jo lovhe mahfooz may hai, heejab ka mukammal irteefa seerf mot hi se hota hai,mot ek aesi haqiqat hai jees se tamam makhfi umoor vajeh ho jate hai, aur basirat ke tamam heejab door ho jate hai.

husoole ilm ki jo bhi soorat ho, agar qalb may ilm ka noor hai to uske liye fana nahi hai, ilm mot se khatam nahi hota, na safaye qalb par koi asar padta hai, na us may qudoorat aati hai,chunanche hazrat hasan basri rh. iarshad farmate hai ke meetti iman ke mahal(qalb) ko nahi khati,nafse ilm ki salaheeyato istedad aur safaye qalb momeen ke leeye jaroori hai,uske bager ukhravi sa'aadat ka tasavvur bhi nahi keeya ja sakta,pheer ye sa'aadate bhi mukhtaleef hoti hai, jees tarah har maldar ko maldar keh deeya jata hai, isi tarah har sahebe sa'aadat ko saeed keh deeya jata hai,varna ek lakh dirham rakhne wala ek karor deerham rakhne vale ka ham-palla ho sakta hai? yehi hal sa'aadato ka hai, baj sa'aadat ke aala martabe par faiz hote hai,baj usse kam par baj adna darje par, sa'aadat ke ye darjat marefat aur iman ke tafavut ki vajah se hai, marefat noor hai, aakherat may bari ta'ala ki zeeyarato mulaqat is noor ke bager mumkeen nahi hai, bari ta'ala ka irshad hai,'nooruhum yas'aa bay-n aydiheem vabi aymaneeheem' unka noor unke dahne aur unke samne dorta hoga.

reevayat may hai ke logo ko us noor ki yaksa meeqdar ata nahi hogi, baj ko pahado ke maneend noor meelega,baj ko usse kam aur ek shakhs ko uske pau ke anguthe ke baqadar noor ata hoga, voh noor kabhi chamkne lagega aur kabhi bujh jayega, jab chamkega to voh shakhs aage ki taraf

qadam badhayega, jab bujh jayega to usi jaga khada reh jayega, pool seerat se bhi log apne apne noor ki roshni may gujrange, jees qadar jeeyadah noor hoga usi sur'at ke sath unka gujar hoga, koi palak japakte hi gujar jayega, koi be-ejli ki tarah, koi badal ki tarah, koi shahab ki tarah, koi tej ghode ki tarah gujar jayega, jees shakhs ke seerf anguthe par noor hoga voh apne jeesam ko gasitta chalega, ek hath ko gasitega to doosra reh jayega, uske charo taraf aag hogi aur voh julasta huva pul uboor karega.

is reevayat se logo ke iman ka tafavut maloom hota hai, isse maloom huva ke baj logo ka iman chirag ki roshni ki tarah hai,baj ka sham'a ki roshni ke manind hai,seeddiqin ke iman ki roshni chand seetaro ke noor ki meesal hai, aur ambeeyao mursalin ka iman aaftab ki tarah roshan hai, jis tarah suraj ki roshni tamam aknafe aalam may phel jati hai aur chirag ghar ke ek mukhtasar heesse ko roshan rakh sakta hai, isi tarah aarefin ke quloob itne munshareh aur vasia ho jate hai ke mulk ke asrar aur qaaenat ke rumooz apni tamam tar vus'ato ke bavajood un may sama jate hai.

ek hadis may hai qayamat ke roj kaha jayega ke un lo-go ko jahannam se bahar neekalo jeenke deelo may ek me-eskal ke barabar ya neesf meesqal ke barabar ya chothai meesqal ke barabar ya jav ke barabar jarra bhar iman ho,is reevayat se jaha ye sabeet hota hai ke iman ke darajat may tafavut hai, vahi ye bhi sabeet hota hai ke iman ki ye meeq-dare dukhule nar se manea hargeej nahi hai,niz ye bhi pata chalta hai ke jees shakhs ke deel may ek meesqal se jiyadah iman hoga voh dozakh may nahi jayega, kyunke agar voh dozakh may jata to uske leeye bhi yehi hukam hota, is ree-vayat se is amr par bhi tambih hoti hai ke jees shakhs ke dil may jarra barabar bhi iman hoga voh agarche dozakh may jayega lekeen us may hamesha nahi rahega.

aap ﷺ ka irshad hai ke'sahebe iman ke alavah koi chij apni jesi hajar chijo se afzal nahi hai' is may batlaya gaya hai ke allah ki marefat rakhne wala aur uska kmeel yaqin

rakhne wala qalb hajar logo ke qalb se behtar hota hai.allah ka irshad hai,'v-antumul a'alav-n in kuntum mua'meenin' aur galeeb tum hi rahoge agar tum poore momeen rahe, is may aehle iman ko musalmano par bartari ki basharat sunayi gayi hai,momeen se murad yaha aareef hai,muqalleed nahi hai, ek jaga irshad farmaya,'allah ta'ala tum may iman walo ke aur(iman walo may)un loga ke jeen ko ilm(din) ata huva (ukhravi)darje buland karega' is aayat may iman walo se voh log murad hai jeenhone ilm ke bager tasdiq ki,is leeye unhe aehle ilm se alag zeekr keeya gaya hai,isse ye bhi maloom huva ke lafz momeen muqalleed ke leeye bhi istemal ho sakta hai, agarche uski tasdiq kashfo basirat ke bager ho.

aayat ke doosre juz 'allazi-n utul ilm darajah' ki tafsir hazrat abdullah ibne abbas r.a. ne ye ki hai ke allah ta'ala ne aaleem ko momeen par satso darajat ki fazilat ata ki hai aur har darje may jamino aasman ke barabar fasla hai, ek hadis may aaya hai ke 'aabeed par aaleem ki fazilat aesi hai jese meri fazilat adna sahabi par' ek reevayat may is tarah tashbih di hai jese chovdvi rat ke chand ki fazilat tamam seetaro par.

in tamam reevayaat se sabeet hota hai ke aehle jannat ke darajat ka ye farq unke quloobo ma'aareef ke tafavut ki vajah se hoga,isi leeye qayamat ke deen ko yavmut tagabun (ghate ka deen)bhi kaha jata hai,jo shakhs allah ki rahmat se mahroom hoga uske ghate aur nuqsan may kya shuba hai aur voh log bhi nuqsan may rahenge jinke darajat kam honge, voh apne se upar darje walo ko dekh kar hasrat karenge, aur kahenge ke kash hamne bhi aese amal keeye hote ke ye nuqsan na uthana padta,aakherat ke bade darajat aur badi fazilate hai.

aap ﷺ ka irshad hai jo shakhs apne ilm ke mutabeeq amal karta hai allah use un chijo ka ilm ata kardeta hai, jeenhe voh nahi janta, allah ka irshad hai,'vamany yattaqeella-h yajalhu makhrajav vayarzuqhu min haysu la yahtasib'

aur jo shakhs allah se darta hai allah ta'ala uske leeye najat ki shakal neekal deta hai,aur usko aesi jagah se reezq pahonchata hai jaha se uska guman bhi nahi hota, yani aehle taqva ko ishkalat aur shubhat se najat deta hai, aur bager iktisab ke ilm aur bager tajrube ke fatanat ata farmata hai, bari ta'ala ka irshad hai, 'ae iman walo agar tum allah se darte rahoge to voh tumko ek fesle ki chij dega'is aayat may furqan se murad voh noor hai jees se haq aur batil may imtyeej keeya jata hai, aur jeeske jarye shuqooqo shubhat ke andhere se neekala ja sakta hai,yehi vajah hai ke sarkare do aalam ﷺ apni aksar dua'ao may noor ka sawal keeya karte the, ek dua'a ke alfaz ye hai, ae allah muje noor ata farma, mera noor jeeyadah kar, mere qalb may, meri qabr may, mere kano may, meri aankho may noor kar de.

aboo sulayman darani rh. farmate hai ke qalb ki meesal ek gumbad kisi hai,jeeske charo taraf band darvaje hai, un may se jo darvajah khul jata hai voh usi may kam karta hai,isse maloom huva ke qalb ke darvajo may se ek darvaja aalame malaqoot aur malaye aala ki taraf bhi khulta hai, ye darvajah taqva aur dunyavi shahvato se aearaj aur inheeraf ke bager nahi khulta.

abhi qalb ko ek aese gumbad se tashbih di hai jeeske bahotse darvaje hai aur har darvaje se aehval ki aamado raft jari rehti hai, is noiyat ki aur bhi meesale hai, masalan qalb ek hadaf(voh takhta jees par nishani ki mashq ki jaye) hai, jees par charo taraf se tiro ki bareesh hoti hai, ya voh aainah hai jees may tarah tarah ki surte yake bad deegare mun-akees hoti hai, aur koi lamha khali nahi jata,qalb may un nov-b-nov aasar ka juhoor aur vurood jaheeri havas ke jarye bhi hota hai aur bateeni havas ke jarye bhi,chunanche khyal, gajab aur doosre akhlaq unhi mukhtaleef aasaro kefyat ka nam hai, deel may tagayyur ka seelseela hamesha jari rehta hai, keesi chij ko havas se maloom keeya jaye to usse deel may asar peda hoga,isi tarah agar geeja ki kasrat, aur meejaz ki quvvat ki vajah se shahvat ko tahriq ho to-

us se bhi deel muta'asseer hoga.

qalb ke khyalat badalte rehte hai,deel ek khyal se doosre khyal ki taraf muntaqil hota rehta hai, deel ke tagayyur ka yehi matlab hai, ifkar aur azkar ke natije may peda hone wale un aasar ko khavateer kehte hai, khavateer ka nam khavateer isleeye rakha gaya hai ke voh deel par tari hote hai jab ke voh unse gafeel hota hai, inhi khavateer se irado ko tahrik meelti hai, isleeye ke neeyyat, azm aur iradah ke-esi khayal ke deel may gujarne ke bad hi hota hai, af'aal ki ibteda khavateer se hoti hai, khavateer se ragbat ko, ragbat se azm ko, azm se neeyyat ko aur neeyyat se aaza ko tahriq meelti hai.

kavateer ki do keesme, ilham aur vasvasah

ragbat ko tahrik dene wale khavateer ki do qeesme hai, ek voh khavateer ke jees se shar yani aese amr ki da'avat meele jo aaqebat ke leeye mujeer ho, doosra khavateer voh hai jo kher yani aese amr ka daai ho jees se aakherat may nafa ho,is tarah do mukhtaleef khavateer huve,un dono ke nam bhi alag alag hai,mahmood khateer ka nam ilham aur majmoom khateer ka nam vasvasah hai, daaiye kher ka nam fareeshta hai, aur daaiye shar ko shetan kehte hai,aur voh latafat aur reeqqat jees may qalb may kher ke ilham ko qabool karne ki salaheeyat peda ho jaaye tovfiq kehlati hai, aur jees se shetani vasvaso ke qabool karne par madad me-ele use khajlan kehte hai.

fareeshte se murad voh makhlooq hai jeese allah ta'ala ne kher felane aur amr beel ma'aroof karne ke leeye peda keeya hai, aur shetan se murad voh makhlooq hai jo majk-urah bala umoor may fareeshte ki jeed ho,yani voh shar ka vada karta hai, burai ki da'avat de, aur kher par aamadah najar aane wale ko daraye, farishta aur shetan dono hi qalb ko apni taraf khenchne may masroof rehte hai.

chunanche reevayat may hai ke aap ﷺ ne irshad farm-aya deel may do qurbate hai, ek fareeshte ki qurbat hai jees ka kam kher ka vada karna aur haq ki tasdiq karna hai,-

jeesko ye maloom ho to use jan lena chahye ke ye allah ki taraf se hai, us par khuda ka shukr ada kare, doosri qurbat shetan ki hai, uska kam haq ko juthlana aur kher se mana karna hai, jees shakhs ko ye maloom ho to use shetan mar-dood se allah ki panah mangni chahye, uske bad aap ne ye aayat teelavat farmayi,'ash shaytanu yaidukumul faqr v-ya'amurukum beel fahshai'aur shetan tumhe faqr se darata hai aur buraiyo ka hukm karta hai. (teermeezi - nasai)

shetan shahvat ko apne tasarrufat ka jarya banata hai jees shakhs ko allah ta'ala uski shahvato par madad de aur voh shahvat is qadar mutia (farma bardar) ho jaaye ke munasib hudood ke seeva uska juhoor na ho to voh shar ki daai nahi hoti aur na shetan hi ka bas chalta hai ke voh us shahvat ko apne mafad may istemal kar sake, shetan ke liye deelo may vasvase dalne ki gunjaish us vaqt hoti hai,jab un par dunya ka zeekr aur nafs ki khavaheesh galeeb hoti hai, agar deel zeekrullah ki taraf pheer jave to shetan ke laaye rakhte safar bandhne ke seeva doosra rasta nahi rehta.

ibne vaddah r.a. se reevayat hai ke jab aadmi chalis baras ka ho jata hai aur apne gunaho se tovbah isteegfar nahi karta to shetan uske chehre par hath pherta hai aur kehta hai ke mai is hasin soorat ke qurban jauo jeese falah nasib nahi huvi, jees tarah shahvate insan ke gosht aur kh-oon may khalat malat hai, isi tarah shetan bhi uski rago may khoon ke sath-sath dodne may masroof hai, aur deel ko charo taraf se ghere huve hai.

chunanche sarkare do aalam ﷺ ne irshad farmaya she-tan insan ke jeesm may khoon ke sath-sath gardeesh karta hai, isleeye iske feerne ki jagaho ko bhook ke jarye rashte masdood karne ki heedayat isleeye di ke bhook se shahvat khatam hoti hai, aur shetan shahvat ke sath hi jeesmo may dakheel ho kar khoone ravan ke sath gardeesh karne lagta hai, khas tor par deel ke charo taraf, kyunke shahvat ka markaz deel hi hota hai,iska charo taraf se hamla karne ka suboot is aayat se meelta hai, jees may bari ta'ala ne usi ki

jabani beeqayat ki hai, shetan kehta hai,'mai qasam khata hun ke mai unke leeye aapki sidhi rah par bethunga, pheer un par hamla karunga, unke aage se bhi aur unke pichhe se bhi aur unke dahni janeeb se bhi aur unki bayi janeeb se bhi.'

shetani fareb ka ilm hasil karna farze aen hai

ilme moaamla may sab se aham aur gameej bat yehe ke nafs ke farebo aur shetan ki makkareeyo ki ittela rakhe aur ye har shakhs par farz hai, lekeen log is farz ki adaygi se ga-feel hai, aur aese uloom may masroof hai jeense vasvaso ko tahriq meele aur shetan ko apna tasallut baqi rakhne ka moqa faraham ho, aur voh un uloom may lag kar shetan ki adavat aur usse bachne ka tariqa bhool jaye.

qalb ki meesal ek qile jesi hai aur shetan us dushman ki tarah hai jo qile may dakheel hona chahta hai, take us par qabja kar sake aur use apni meelkieeyat bana sake,dushman se qile ki heefazat ki soorat yehi hai ke un darvajo aur guja-rgaho ki heefazat ki jaye,jeen se qile may dakhla mumkeen ho,aur voh raste heessi darvaje ya gujargahe nahi hai,balke avsaf hai, unhi avsaf ko voh apne dakhle ko vasila banata hai, yani deel ko tamam majmoom seefat se pak saf kar de-eya jaye.

shetan ki meesal bhooke kutte kisi hai, agar tumhare pas roti ya gosht vagera na ho to tum use dhutkar kar door kar sakte ho, lekeen agar tumhare hath may gosht ho aur voh bhooka bhi ho to dhutkarne se hargeej na jayega,balke gosht par jaroor padega,shetan us deel se mahaj ek daant sun kar bhag jata hai jaha uski geeja ka saman nahi hota, is leeye is chor ke kheelaf sakht mujaheede ki jaroorat hai, aur ye mujahada jindagi ke aakhri sans tak jari rahega, kyunke jeenda shakhs kabhi shetan se bach nahi sakta.

isse malum huva ke qalb ko shetani vasvaso se bachana vajeeb hai,balke har aaqeel baleeg shakhs par farze aen hai aur voh chij bhi vajeeb hai jo farze aen tak pahonchne ka jarya ho.

tagayyuro sabat ke aetebar se qalb ki tin qeesme

(1) ek deel voh hai jo taqva ke noor se mamoor ho, aur akhlaqe razeela se pak saf ho, is tarah ke qalb par kher ke khavateer aur geb ke khajane aalame malaqoot se aate hai, aql unke daqaiq aur asraro favaid par muttalea hone ke liye un may feekr karti hai, jab noore basirat se keesi kher ka hona jaheer ho jata hai to aqal uski aehmeeyat ka fesla karti hai, aur qalb ko us par amal karne ki targib deti hai, fareeshta jab ye dekhta hai ke qalb ka johar saf hai,noore kheerad se uski mehrabe roshan hai, taqva ki jeeyabar keerne charo taraf pad rahi hai, aur marefate ilahi ki sham'a jal rahi hai beela shuba is tarah ke quloob hamare maskan hai hamare utarne ki jagahe hai, to najar na aane vale lashkaro se uski madad karte hai, aur bahot kher ke kamo ki taraf uski rehnumaai karta hai, aur amal par uski iaanat karta hai,yaha tak ke use amale kher ke kamo ka aadi bana deta hai.

is tarah ke qalb may mehrabe rububeeyat ke sham'a se itna ujala felta hai ke sheerke khafi bhi neegaho se ojal nahi hota jo andheri rat may rengne wali chyunti se bhi jeeyadah khafi hai,aese dilo par shetani makro fareb nahi hota voh lakh dhoka deta hai,cheekni chidi bate banta hai, lekin banda uski taraf adna iltefat bhi nahi karta, ye deel muhleekat se najat ke bad manjeeyat se aarasta ho jata hai, ye manjeeyate shukr,sabr, khof,reeja, faqr, johad, shoq, mohabbat, raza, tavaqqul, tafakkur hai, aehtesab vagerah, isi qalb par allah ta'ala ki tavajjuh hoti hai.

(2) doosra deel is deel ke bar-aks hai, yani voh nafsani khavaheeshat se pur hota hai, aur majmoom aadaat se aaloodah hota hai,is deel ke darvaje shetan ke leeye khule rehte hai,aur fareeshto ke leeye band rehte hai, is tarah ke deel may shar ka aagaz is tarah hota hai ke pehle us may havaye nafs ka tasavvur aata hai,aur gunah ki khatak peda hoti hai deel aqal ke hakeem se mashvara talab karta hai, aqal kyunke pehle hi se havaye nafs ki khadeem hai, aur us se-

manoos hai, isleeye voh uske haq may fesla karti hai,aur javas ke leeye asbab mohayya karti hai,is tarah nafs par apna qabja jama leta hai, aur gunaho par uski madad karta hai, aadmi ka sina nafsani khavaheeshat ke leeye khul jata hai, aur havas ke andhere fel jate hai,kyunke nafs ki foj pehle hi apni quvvate mudafeyat kho bethti hai, aur apni bagdod nafs ke hath may de deti hai, isleeye shetan ki saltanat ka daira vasia ho jata hai,voh deel ko jaheeri jebo zinat makro fareb aur juthi ummido may fansa deta hai, aur is tarah ki chikni chidi bate karta hai ke iman ki saltanat kamjor pad jati hai, aur yaqin ki sham'a gul ho jati hai, yani vada, vaid jannat, dozakh aur aakherat par iman baqi nahi rehta.

havaye nafs ek dhunva hai jo qalb ke charo taraf phel jata hai, aur imano yaqin ka chirag gul kar deta hai,aqal ki qefyat us vaqt aesi ho jati hai jese keesi shakhs ki aankh may dhunva bhar jaye, aur voh dekhne ki salaheeyat kho bethe, galbaye shahvat bhi qalb se goro feekr ki salaheeyat aur basirat ka noor salab kar leta hai, aur heedayat se is qadar bebehra ho jata hai ke agar koi vaiz achhi bate batlana bhi chahe to voh samajta nahi hai,shetan alag hamla aavoor hota hai, nafs ki khavaheeshat alag hamla karti hai, aaza alag muafeqat karte hai, is tarah maseeyat ke juhoor ke leeye tamam asbab mohayya ho jate hai, ye aayat aese hi deel ki taraf ishara karti hai,(ae pegambar aapne us shakhs ki halat bhi dekhi jees ne apna khuda apni khavaheeshe nafsani ko bana rakha hai, so kya aap uski neegrani kar sakte hai, ya aap khyaal karte hai ke un may aksar sunte ya samajte hai, ye to mahaj chopayo ki tarah hai, balke unse bhi jeeyadah be rah hai.) para 19 rukua 2.

baj deelo ka hal to tamam shahvato may yaksa hota hai baj deel baj shahvato may mulavvees ho jate hai, aur baj shahvato ke qarib bhi nahi jate masalan baj log aam ma'aasi se to ijtenab karte hai, lekeen jab koi hasin soorat najar padti hai to unhe jabt ka yara nahi rehta, aur voh aqlo kheerad se begana-

ho kar us gunah may mubtela ho jate hai, baj log iqtedar, jaah aur mansab ke itne bhooke hote hai ke jab bhi un chijo ke husool ki koi soorat peda hoti hai voh deevana var unke pichhe dodte hai, baj log apna aeb nahi sun sakte, apni ihanat bardasht nahi kar sakte,agar koi ek lafz bhi keh deta hai to voh gusse may aag bagola ho jate hai, baj log apni aam jindagi may taqva taharat par amal pera rehte hai, lekeen jab rupye peise ki lenden ki bat aati hai to taqva aur taqaddus ki tamam qabaye chak kar dalte hai, aur mal par is tarah girte hai jees tarah kutta bachi huvi haddi par tut padta hai, in tamam ma'aasi ka irteeqab unhi deelo se hota hai, jeenke ird gird havaye nafs ke dhunve ki dabiz chadar chha jati hai, aur basirat ka noor madhdham pad jata hai, haya aur iman rukhsat ho jata hai, aur voh log shetan ke manshao murad ki takmil may lag jate hai.

(3) qalb ki tisri qeesam voh hai jees may havaye nafs ke khavateer peda hote hai,aur use shar ki taraf bulate hai,usi vaqt iman ke khavatir aate hai aur use kher ki taraf bulate hai, nafs apni tamam tar shahvato ke sath shar ke khavatir par aamadah najar aata hai shahvat ko taqveeyat deta hai, aur lazzat khez aur aesh koshi ke fazail bayan karta hai,aql kher ke khavateer ki madad karti hai, aur shahvat ki burai karti hai, aur nafs ko batlati hai ke ye kam jahalat ka hai, bahaim aur dareendo ke af'aal ke mushabeh hai, kyunke bahaim aur dareende hi anjam ki parva keeye bager shar par geerte hai.

nafs aqal ki nasihat par mail najar aata hai to shetan nafs ka pichha chhod kar aqal ke pichhe pad jata hai,aur is tarah shahvat ki davai ko taqveeyat pahonchata hai,shetan aqal se kehta hai ke too khavah-ma-khavah nafs ko kyun tangi may mubtela keeye huve hai, toone apni khavahishat ko balaye taq kyun rakh di, kya terre ham-asaro may koi aesa hai jo khavaheeshat ka mukhaleef aur apni agraj ka taareek ho, uske heesse may dunya ki lazzate hai, aur tere heesse may tangi hai, voh khush nasib hai, too mahroomul-

qeesmat, bad-bakht aur musibat jadah hai, dunya ke log tera majhakah udate hai aur doosro ki meesale dete hai,jeenho ne mere batlaye huve raste par chal kar bade bade mansab haseel keeye, too unki rah kyu nahi chalta, kya too fula aaleem ko nahi dekhte ke voh fula-fula kam karte hai,agar ye kam bure hote to voh kyu karte, nafs shetan ki taraf jukta hai.

usi vaqt fareeshta nafs ka rasta rok leta hai, aur use batla hai ke jo shakhs hal ki lajjat ke husul may ma'aal aur anjam se be parva ho jata hai voh tabah aur barbad ho jata hai,kya too un chand rojah lajjato par qana'at karke jannat ki daayemi neamato aur lajjato ko chhodne ke leeye tayyar hai, kya tuje shahvat par sabr ke muqable may dozakh ke ajab ki taklif sahal najar aati hai,logo ki itteba mat kar aur shetan ke fareb may mat aa, doosro ke gunah tere ajab ki taklif kam nahi kar sakte,agar tuje sakht garmi aur loo ke jamane may aaramdeh thanda makan mayassar aa jaye to kya too logo ka sath dega ya us makan ko tarjih dega, jaha na suraj ki tapeesh se jeesam pighalte hai aur na garm joke badan ko julsate hai, dunya may tera hal yehe ke suraj ki garmi tuje bardasht nahi, dhoop may too khada nahi ho sakta pheer maloom nahi dozakh ke khof se kya chij mane hai, kya dozakh ki hararat suraj ki hararat se kam hai? is nasihat se nafs fareeshte ki taraf mail ho jata hai.

garj ye ke fareeshte aur shetan ki kashmkash jari rehti hai, aur voh isi kashakash ke darmyan apni umar ki manjeele tei karta rahta hai, baj avqat shetani avsaf galeeb aa jate hai, aur nafs beelkulleeya shetan ki taraf mail ho jata hai, uska muaaveen aur madadgar ban jata hai, rahmani geeroh se aearaj karta hai aur uske aaza se voh tamam aamal sadir hote hai jeen par azali taqdir ne mohar sabat kar rakhi hai, aur jo use allah se door le jate hai.

malaqooti seefat galeeb aati hai to nafs shetan ke jal may nahi fansta, uske makro fareb ka qeelaquma kar deta hai, dunya ki fani lajjat ko tarjih nahi deta hai,-

aakaerat ke umoor may susti ka mujahera nahi karta,balke ruhani geeroh ki ita'at karta hai, aur uske aaza se voh aamal sadeer hote hai jo rajaye ilahi ka bais ho, aur ye bhi taqdire azali hi ke mutabeeq hote hai, is tarah ke qalb keesi ek geeroh ki taraf mustaqeel tor par mail nahi hote, balke un may inqelab aur tagayyur ka amal jari rehta hai.

ita'at aur ma'aasi sab khajanaye geb se aalame juhoor may aate hai,aur qalb unke darmyaan vasta banta hai,kyunke qalb malaqoot ke khazain may se ek khazana hai, arbabe quloob isi juhoor se qaza va qadar ki marefat haseel karte hai jo log jannat ke leeye peda keeye huve hai unke leeye ita'at ke asbab mohayya kar deeye jate hai,aur jo dozakh ke leeye bane hai unke leeye nafarmani ke asbab peda kar deeye jate hai, aur bure rofaqa ki sohbat ata ki jati hai, uske deel may shetani vasvase peda hote hai.

allah ka irshad hai, 'so jees shakhs ko allah ta'ala raste par dalna chahte hai uske sine ko islam ke leeye kushadah kar dete hai, aur jeesko be-rah karna chahte hai uske sine ko tang kar dete hai, jese koi aasman may chadhta hai'para 8, rukoo 2, doosri jagah irshad hai, 'agar haq ta'ala sath de tab to tumse koi nahi jeet sakta aur agar tumhara sath na de to uske bad aesa kon hai jo tumhara sath de aur seerf allah taala par iman walo ko aetemad rakhna chahye' para 4, rukoo 8.

'yaf'alu ma yashau va-yahkumu ma yurid' allah jo chahta hai karta hai, aur jo chahta hai fesla karta hai, na koi uske hukam ko tal sakta hai aur na fesle ko rad kar sakta hai apne bando ko jannateeyo aur dozakheeyo ki alamat batla di aur ye aelan farma deeya,'innal abra-r lafi naim vainnal fujja-r lafi jahim' nek log beshak aasaish may honge aur badkar log beshak jahannam may honge, allah jalle shanahu ham sab ko uski ita'at ki tovfiq ata farmaye aur uske ajab se bachaye aamin.

momeen ke saath galbe ka vaada hai quraan may
too momeen hai aur galeeb nahi to nuqs hai iman may

akhlaq

akhlaq ki durusti aur usko allah ke aehkam ke mutabeeq banana utna hi jaroori hai aur utna hi aham aur vajeeb hai jeetna ke ibadat ko baja lana jaroori hai, balke agar jara gehri najar se dekha jaye to ye najar aayega ke ibadat, mamlat aur moaasherat ke jeetne aehkam hai un may se koi bhi hukam us vaqt tak sahi tariqe se baja nahi laya ja sakta jab tak akhlaq durust na ho, isi leeye akhlaq ki durusti aur usko allah aur uske rasool ﷺ ke aehkam ke mutabeeq banana amali jindagi ki bunyad hai, ye bunyad na ho to imarat khadi nahi ho sakti.

akhlaq isko nahi kehte ke keesi se khanda peshani se muskura kar meele, narmi se bat kare, balke ye to uska natija hai, asal akhlaq insan ki bateeni, uske deel ki,uski rooh ki ek seefat hai, insan ke bateen ke andar mukhtaleef keesam ke jazbat, khavaheeshat parvan chadhte hai, unko akhlaq kehte hai, aur unko durust karne ki jaroorat par jor deeya gaya hai.

insan nam hai jeesm aur rooh ke majmuae ka, seerf jeesam ka nam insan nahi balke insan voh jeesam hai jees may rooh movjood ho, agar keesi ka inteqal ho gaya to ab sare aaza movjood hai, jeesam may koi farq nahi huva, bas ye huva ke rooh neekal gayi, rooh ke neekal jane se insan insan nahi raha balke laash ban jata hai.

jees tarah insan ke jeesam ke andar bahot si seefat hoti hai, baj avqat jeesam khoob seehat mand hai, khoob soorat hai, taqatvar hai, tavana hai, aur baj dafa jeesam kamjor, dubla-patla, bimar,bad-soorat hai,isi tarah insan ki rooh ki bhi kuchh seefat hoti hai, baj avqat rooh taqatvar hoti hai, baj avqat kamjor hoti hai, aur baj avqat kharab seefat ki maleek hoti hai, jees tarah insan ke jeesam may bimareeya lagti hai, kabhi bukhar ho gaya, kabhi pet kharab ho gaya, kabhi qabz ho gaya,kabhi dast ho gaye,isi tarah rooh ko bhi bimareeya lagti hai, kabhi us may takabbur peda ho gaya, kabhi hasad, kabhi bugz, kabhi na-shukri peda ho gayi.-

ye sab rooh ki bimareeya hai.

isi tarah insan ke jeesam ki khubsoorti hai,uska chehra khubsoorat hai, ya aankhe ya uska jeesam bahot khoob soorat hai, isi tarah rooh ki bhi khoob surti hai,jese uske andar tavaju'a ho, sabr aur shukr ho, ikhlas ho, khud-pasandi na ho, reeyakari na ho, ye rooh ka husno jamal hai.

allah ne insan ko bahot se aehkam deeye, jeeska ta'alluq jaheeri jeesam se hai, jese namaz padhna, roja rakhna, zakat dena, haj karna vagerah, ye sare kam jeesam se ada hote hai, isi tarah bahotse faraiz hamari rooh aur bateen ke muta'alleeq deeye,masalan tavaju'a ikhtiyar karna chahye ab ye tavaju'a jeesam ka fel nahi balke ye deel ka fel hai, rooh ka fel hai, baj log tavaju'a isko samajte hai ke mehman ki khateer tavaju'a ki, khana kheela deeya, ya gardan juka li, kuchh sena muda huva ho, usko samajte hai ke bada mutavajea insan hai,khoob samaj lo ke tavaju'a ka talluq qalb aur rooh se hai,insan apne deel may apne aap ko be haqiqat samje, ke meri koi haqiqat nahi, meri koi qudrat nahi, mai to ek be-kas banda hun,ye khyal deel ke andar peda ho jave usko tavaju'a kehte hai, uska allah ne hukm deeya hai.

ikhlas ka allah ne hukm deeya hai ke apne andar peda karo, jo kam karo allah ki raja mandi aur khushnudi ke leeye karo, ye ikhlas hai, juban se kehne se ikhlas haseel nahi hota, ye deel ki ek qefyat hai, bateen ki ek seefat hai, jeesko peda karne ka allah ne bando ko hukm deeya hai.

shukr ka hukm deeya hai, jab koi neamat haseel ho to allah ka shukr ada kare, ye bhi qalb aur rooh ka fel hai, jeetna shukr karoge rooh taqatvar hogi, isi tarah sabr ka allah ne hukm deeya hai, ke agar na-gavar bat pesh aa jaye to samjo ke allah ki heekmat se,uski masheeyyat se huva,chahe muje ye keetna hi na-gavar ho, lekeen allah ki masheeyyat isi may hai, iska aehsas deel may peda karna iska nam sabr hai.

lehaja bahot se aehkam aese hai jo allah ne hamari rooh ke aur hamare batin ke muta'alleek hamko ata farmaye hai,

sabr ke moqe par sabr karna aesa hi farz hai jesa ke namaz padhna farz hai, shukr ke moqe par shukr karna aesa hi farz hai jese roja rakhna farz hai, ikhlas ke moqe par ikhlas karna aesa hi farz hai jesa zakat dena farz hai,isi tarah khof hai, raza hai, johad, taqva, tavaqqul, qana'at, khushooa vagerah.

bahot se kam jaheeri aur jeesmani aetebar se gunah qarar deeye hai, masalan juth bolna, gibat karna, reeshvat lena, sood khana,sharab pina,daka dalna vagerah,isi tarah allah ne bahot se bateeni kamo ko bhi gunah qarar deeye hai,masalan takabbur karna, hasad karna, keebr, ujb,reeya,gaflat heers, hubbe jah, hubbe mal vagerah,ye sab bateeni bimareeya hai, jo insan ke hath, pau se anjam nahi di jati balke bateeni rog hai, allah ne usko haram qarar deeya hai,aur ye utna hi haram hai jeetna sharab pina, zeena karna, sood khana, reeshvat lena vagerah.

khulasa ye ke allah ne insan ke bateen aur rooh ke muta'alleeq aehkam deeye hai, kuchh seefat ko peda karne ka hukam farmaya hai, aur kuchh seefat se bachne ka hukam farmaya hai, agar inko kar leeya to ab kahenge ke akhlaq durust ho gaye, achhe akhlaq ko akhlaqe fajela aur boore akhlaq ko akhlaqe rajila kehte hai.

akhlaq ka matlab ek doosre se achhi bat kar lena ya achhi tarah muskura dena nahi hai,ye uska natija hota hai, kyunke jab akhlaq durust ho jate hai to insan ka ravayya har doosre insan ke sath behtar ho jata hai lekeen bunyadi tor par usko akhlaq nahi kehte, akhlaq ki haqiqat ye ke insan ka bateen durust ho jaye,akhlaqe fajela peda ho jaye aur akhlaqe rajila door ho jaye, aur bateen allah ke aehkam ke mutabeeq dhal jaye.

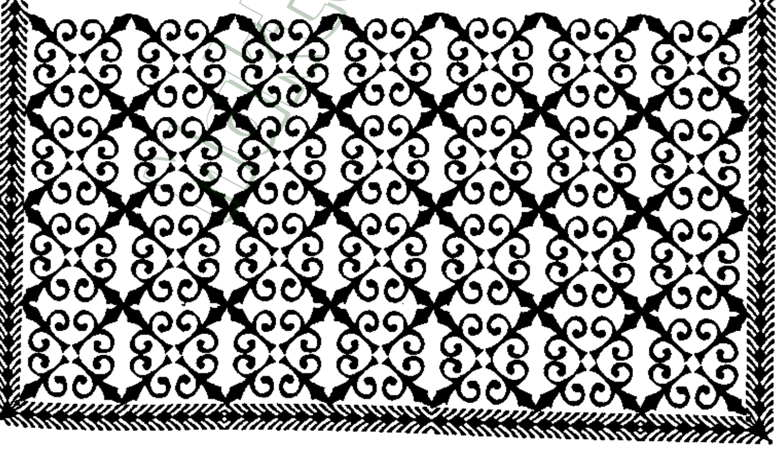
isi leeye nabiye karim ﷺ ne farmaya khoob yad yakho ke insan ke jeesam may ek gosht ka lothra hai,agar voh sahi ho jaye to sara jeesam sahi ho jata hai,aur agar voh kharab ho jaye to sara jeesam kharab ho jata hai, khoob samajh lo ke voh lothra insan ka deel hai,isliye agar deel sahi ho gaya-

aur isi ki seehhat par dunya aur aakherat ki kamyabi movqoof hai.

allah jalle shanahu ham sab ko uske din ki aali mehnat ke leeye qabool farma kar so fi-sad din uski marzi ke mutabeeq aur aap ke tariqe ke mutabeeq aur khalees allah hi ke leeye amal karne ki tovfiq nasib farmaye aamin.

aakheer may allah jalle shanahu se dua'a hai ke is kitab ko aammatunnas ke leeye baise isteefadah banaye aur is adna kosheesh ko qabool farma kar falahe daren aur najat ka jareeya bana de, aamin bee-rahmateehi sayyeedeel mursalin sallal lahu alayhee vasallam,rabbana aateena feed dunya hasanatav vafeel aakheeratee hasanatav vaqeena azabannar vasal lallahu ta'ala alan nabeeyyeel karim bee-rahmatee-k ya arhamar raheemin, aamin, ya rabbal aalamin.

jarbe laga ke kalmaye tayyebah ki bar bar
deel pe laga jo zang hai usko hataiye
mashgool isme zat may ho aap is tarah
uske seeva harek ko bas bhool jaaiye



Agar Aap Ko Is Kitab Ki Jaroorat Hai To Is Pate Par Leekhe Ya Ham Se Rabeta Karo, 94285 42464

94087 23136

Hafeez Saeed Ahmad Patel

C/o Sahkar Tyer Hause

At. & Po. Unai.

Ta. Bansda.

Dis. Navsari.

Gujrat. Indya.

Pin. 396 590

(aakhri taitale sh suroo)

varees pe ya ilahi itna karam too karna
gafeel tere zeekr se usko kabhi na karna

padhte raho namaz muje bhi padha karo
padh padh kar meri bato pe amal bhi keeya karo

mai hun tumhare vaste tum mere vaste
kyun door mujse rehte ho dunya ke vaste

dunya to kya ? mai aakherat achhi banaungi
padhte raho mai tumko bhi rab se meelaungi

allah rasool hardam us par ho maherban
padhta hai, doosro ko padhata hai, jo quran

varees pe ya ilahi itna karam too karna
gafeel tere zeekr se usko kabhi na karna